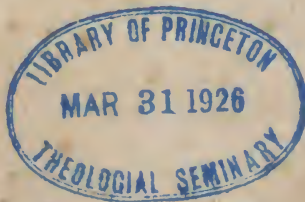




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Biography.

MEMOIRS OF THE REV. DR. JOHN GALE.

DR. JOHN GALE was born in London, May 26th, 1680. His father spared neither pains nor expense in his education, but after he had made great progress in learning in his own country, sent him over to Leyden to finish what he had so happily begun. He was so industrious and so successful, that in the small space of two years he conquered all the difficulties of his favourite study, and received, with universal applause, when little more than nineteen years old, the academical degrees of Master of Arts, and Doctor in Philosophy. Upon this occasion his Professor wrote to his father as follows.

“It has happened to no one that I know of, to gain such a knowledge of things which are to be traced out by natural reason, within the space of fifteen months and no more, which is all the time your son has applied himself to the study of Philosophy, and that before the expiration of the nineteenth year of his age, as to be judged worthy to be adorned with the highest honours in a solemn ceremony. God grant he may go on in the same pace he has begun, and continue the same assiduity and diligence to the end, that so he may become

a most fit instrument to advance the glory of the name of the Lord, the furthering of his own salvation, and the public good of his neighbours.”

(Signed) *Wolferdus Senguerdius.*

Upon this occasion, when he published his Thesis, *De ente ejusque conceptu*, dedicated to his father and his two uncles, Sir John and Sir Joseph Wolf,—the celebrated Adrian Reland subjoined a testimony of his worth, in a Latin panegyric which ends thus, alluding to the Cartesians whom he had always opposed.

Vince tuos hostes, & murus aeneus esto,  
Ut referat laudes Anglica terra tuas.  
Summe ens perfectum cœptis magis annuat istis,  
Ut sæcli nostri lucida stella fores.

At the same time, July 3, 1699, a most eloquent Latin oration was pronounced by the learned Volder, Professor of Philosophy and Mathematics, and published after his death by the celebrated Professor Boerhaave, wherein he says;—“If that be new which has not been done for many years, which no one of the Professors hath seen in his time, then it is new to declare a Doctor of Philosophy from this place, though, if you consider the cer-

emonies with which this solemnity is performed, it appears ancient. But I wish the noble and very laudable design of this candidate in prosecuting his studies were a thing customary, who, after he had applied his mind to them, thought it his business, not according to the new, but very bad method, to rest satisfied with a slight and superficial knowledge of the liberal arts, but to look into their inmost recesses, and to acquaint himself with what lay most concealed in those of them which he conversed with. Wherefore, in the first place, with great labour he gained the knowledge of the tongues, that he might afterwards with more ease and advantage apply himself to the sciences themselves. For this purpose, he not only carefully studied the Latin tongue, but what in this age is very rare and unusual, the Greek and Hebrew. I say nothing of the Latin, in which he has often spoke publicly at London, that famous city; for you have heard with what elegance, propriety, and force of persuasion, he commended the study of wisdom. But I can by no means omit to observe, that he so applied himself to the Greek language, as not only to understand it, but to be able to declaim in it publicly. To these he added likewise the Hebrew, thinking the knowledge of the Greek insufficient without this, and that he must depend upon the credit of others for the interpretation of the sacred writings. Furnished with these helps, he entered upon the study of Philosophy, being induced to it partly by the pleasure which arises from inquiries into things obscure, and partly by the advantage which those studies afford both in life and the other sciences, and partly, likewise, as thinking it the best method to cultivate his mind, and dispose

it more readily and clearly to distinguish truth from falsehood in every subject. And before he had pursued these studies full two years, see, I beseech you, what penetration of mind, joined with incredible diligence, is capable of performing. He was willing to give some public proof of his proficiency in them. Nor has he failed in the attempt; for both in his private and public examinations, he discovered so acute a genius, and such knowledge of things natural, divine, and moral, that, agreeably to his great merit, the highest honours in Philosophy have been decreed to be conferred on him in a solemn manner, and according to ancient custom."

"Upon his return to his native country, (says Dr. Campbell,) he perfected his skill in the Oriental languages, assiduously studied the sacred Scriptures in their originals, with the most celebrated commentaries, and the most eminent amongst the fathers, by which he acquired a thorough acquaintance with, and a due regard for them, without imbibing an implicit faith in, or a dangerous reliance on, the authority of antiquity. All this time, his worth was in a great measure hid; and there were but very few that knew his real merit. It was not, however, many years before an occasion offered which called his very high qualifications into a much more conspicuous point of view. The Rev. Mr. Wall, Vicar of Shoreham in Kent, wrote a celebrated treatise, which he intitled, *The History of Infant Baptism*; and for this he not only received, long after, the honour of a Doctor's degree from the University of Oxford, but also the thanks of the convocation then assembled. A friend of Dr. Gale's, a member of the Church of England, and very zealous for the doctrines of the church, con-

sidering the reputation of this book, wrote the Doctor a warm letter thereupon, as if it had been absolutely impossible to read the arguments contained therein, without being convinced. It fell out, however, otherwise with Dr. Gale; he was not only proof against both book and letter, but resolved to answer them, purely to satisfy his correspondent, that reason might appear in defence of that cause which he thought so utterly overthrown by this performance. These letters, though written in 1705 and 1706, were not published until 1711, and then, at the very earnest desire of some persons of distinguished abilities, who thought it an injury to the public that they should remain longer in obscurity. Thus, by their own merit, they came abroad into the world, and made their author generally known and respected, in a very short space, even by those who did not embrace his sentiments. Indeed, there was so much good sense, learning, and moderation, in his discourses, that it was impossible they could meet with any other than a favourable reception." *Biographia Britannica*, Vol. III. P. 2079.

The same excellent biographer, who is one of the most able writers this country has produced, and whose opinion concerning Dr. Gale's performance is entitled to the greater regard on account of his being a zealous member of the established church, which however, did not prevent him from rendering justice to the merits of eminent men of other denominations, has given us the following compendium of this work.

"The best way of making the value of this work known within the narrow compass of a note, will be, by entering into a succinct analysis of his learned performance, in which he has shown himself equally conversant with

books and men, and with polite literature, as well as ecclesiastical writers. In the *first* letter he observes, that Mr. Wall's History is not so formidable as is pretended, though the best defence of Infant Baptism which he had seen, and that for those reasons on which Mr. Wall himself recommends it in his preface. He then tells us, that Mr. Wall is not much to be depended on, and that his real aim and design was only to establish the baptism of infants, and that he takes all occasions to blacken the Anti-Pædobaptists, disguising his designs with pretences to moderation. That Mr. Wall endeavours to possess his readers with an opinion of his penetration, by several needless digressions, and to gain reputation by quarrelling with several of the greatest men for learning, &c. as particularly Archbishop Tillotson, Bishop Burnet, Rigaltius, Gregory Nazianzen, both father and son; St. Chrysostom, Monsieur le Clerc, and Grotius. That he has not acted the part of a faithful historian towards the Anti-Pædobaptists, but several times, on no ground at all, takes for granted some things, merely because they favour his design, and charges the Anti-Pædobaptists with whatever he had heard any one among them to have believed or said. In the *second* letter, Dr. Gale endeavours to justify his brethren from the charge of schism; and observes, that in order to an union it would be requisite, and 'I think (says he) none can except against it, that some fit persons were chosen on both sides, to examine the Scriptures impartially, and the fathers of the three first centuries, who followed their great Master through sufferings, and whose writings are undoubtedly by far the best commentary on the sacred books; and, with these helps, to collect from the



Word of God the true doctrine and discipline of the primitive Catholic Church. And to what should be thus sincerely deduced, every one should resolve to conform without reserve. And, I doubt not, if an union were endeavoured on this expedient, it would be accomplished much more easily than is imagined. In the *third* letter our author remarks, that the dispute between the English Pædobaptists and Anti-Pædobaptists, may be cast under two heads, one relating to the mode of baptism, whether it is to be administered only by dipping, and the other who are the true subjects of it, whether adult persons alone, or infants also. He tells us that so far as the Scriptures are clear, the practice of the Anti-Pædobaptists is allowed to be agreeable therewith; and that therefore if they err, they are, however, on the safer side. He observes, that the Greek word for *baptize*, always signifies to *dip* only into any manner of thing, but is more commonly used for dipping into liquids, which observation he confirms from several passages of ancient writers. In the *fourth* letter he remarks, that the critics constantly affirm the proper and genuine sense of βαπτίζω to be *immergo*; that Mr. Wall is conscious, notwithstanding his pretence, that the opinions of learned men are against him: and that whereas that writer appeals to the Scriptures for the sense of the word, it is evidently never used there in his sense, but the contrary. In the *fifth* letter he observes, that though it is very unreasonable to appeal to the Scriptures only for the sense of a word, yet it is clear from them the Greek word must always signify to *dip*; that if the word were otherwise ever so ambiguous, yet, as it relates to baptism, it is sufficiently determined only and necessarily to

mean to *dip* by the doctrine and practice of St. John amongst the apostles, and of the succeeding church for many centuries, which urged a trine immersion. He affirms likewise, that the ancient church of the three first centuries did not practise affusion; that all who baptized in the times of the apostles were baptized by immersion; that clinical affusions do not appear to have been introduced till about two hundred and fifty years after Christ, at which time their validity was much doubted; and that all allow immersion to have been insisted on anciently, as the only regular way in all common cases. In the *sixth* letter, he proceeds to the other chief article in dispute, between the Anti-Pædobaptists and their antagonists, relating to the persons who are the true subjects of baptism, whether adult persons alone, or infants also. He observes, that Mr. Wall's attempt, though the best in its kind, falls very short of answering the design of it; and that this writer allows it cannot be made to appear from scripture, that infants are to be baptized, and therefore recurs to these as the only expedients. 1. To the practice of the Jewish Church. 2. To the practice of the ancient Christians. Dr. Gale remarks upon this, that from Mr. Wall's concession that it cannot be proved from Scripture, it unavoidably follows, that it is no institution of Christ, and that to suppose it may be included in some of the more general expressions, is only to beg the point in dispute: and that unless Mr. Wall can show that Infant Baptism is so much as mentioned in Scripture, the Anti-Pædobaptists will not believe it instituted there. He observes, likewise, that the Baptism of Infants is unlawful, if Christ has not instituted it; that true Protestants should adhere to the Scripture, as the only infal-



libe guide in all religious contro-versies ; and that the silence of the Scripture is a good argument against Infant Baptism. In the *seventh* letter he shows, from Matt. xxviii. 19, that the Scripture does not leave Infant Baptism so undetermined as some would pretend, and that the commission necessarily obliges to teach all who it intends should be baptized ; and that therefore infants cannot be included in that commission : and he asserts that the verb μαθητεύειν is constantly used to signify nothing less than to *teach*. In the *eighth* letter he remarks, that the substantive μαθητής is only said of such as are at least capable of being *taught*, and that the most judicious have always agreed, that the word in the commission particularly signifies to teach and instruct ; and that this appears evidently to be the true sense of the place, from the authority of the Scriptures themselves, from the practice of the apostles, and from parallel places. The sum of the Doctor's reasoning on this head is this, that the commission obliges to *teach* all that are to be *baptized*, and therefore that the Scriptures are not so silent concerning the baptizing of infants as the Pædobaptists would persuade us ; so that if Mr. Wall should prove that the Jews and Christians did baptize their children, the Anti-Pædobaptists have still reason enough not to admit the practice. In the *ninth* letter he observes, that Mr. Wall's assertions, *that the Jews did initiate their Proselytes, and their Infants by Baptism, and that the apostles and Primitive Church baptized the Infants of believing parents, are mistakes*, and that the arguments brought to prove these two points, are no better. Dr. Gale examines first Mr. Wall's pretences from the Jews in this and the following letters, in which he

endeavours to show, from many considerations, that the arguments of the Pædobaptists do not make it appear to have been the custom of the Jews, in our Saviour's time, to baptize Proselytes and their children, and urges several arguments to evince the contrary. He remarks likewise, that even supposing the fact could be demonstrated, it is no rule in the administration of a Christian sacrament, as being only the tradition of their elders, and not grounded on Scripture. or derived from Moses. In the *eleventh* letter, Dr. Gale proceeds to the other kind of evidence produced by Mr. Wall, viz. the authority of the Primitive Fathers, which, the Doctor observes, ought to be valued more than Monsieur Daillé and some others suppose. It is an ill return (says he) for the great lessons and examples of piety they have given us, and for their having been so instrumental in transmitting to us the knowledge of our most holy religion. And there is yet a greater evil attends this method ; for all the abuses and affronts put upon the Fathers of the first centuries, do in the end reflect on Christianity itself which those great men have handed down, and which therefore must needs be, in some degree, of but doubtful authority, if it depends upon sufficient testimony. It would not be difficult to defend the writings of the Fathers from the reproaches cast on them by these men, and by Daillé, their oracle, notwithstanding he has taken such pains in the matter, and pushed it with all the vigour he could. But it is a nice subject, and much too copious to be treated here at large. I shall therefore only say, that in many cases the rejecting the authority of the Fathers is a very wild extreme, which men are driven to, only because they have nothing better to say for

themselves, and cannot brook to see their own opinions contradicted in their writings. That the Fathers of the first Churches were honest faithful men, and every way capable to acquaint us with the true posture of affairs in their own Churches and times, and therefore are to be depended on, *as far as they relate facts within their proper cognizance,* must be allowed on all hands, and I don't see how their greatest enemies can have the face to deny this.' The Doctor then observes, that Mr. Wall's argument from the Fathers, turns upon a supposition which cannot easily be granted him, viz. *That the Primitive Church believed and practised nothing but what they had received from the Apostles themselves.* But Dr. Gale tells us, that *without any reflection on the honour and fidelity of the Fathers,* their testimonies cannot support Infant Baptism, though they should afford Mr. Wall ever so many and full citations, 'for if the Fathers only prove Fact in the Church, and not Right, and the Church was not wholly pure from innovations, how does this prove the Baptism of Infants was no innovation, but an institution of Christ? And yet this is the thing our author should have done, though he takes no notice of it. It is irksome to remember the instances of human frailty which even the most ancient Church was liable to. They were men subject to like passions with us, and therefore no wonder they were sometimes in the wrong, and their zeal for God's honour was not always according to knowledge, which, though it might keep them from losing the chief thing our Lord had commanded, might however expose them to the inconveniency of superadding several things he never authorized. The apostles undoubtedly kept close to his di-

rections in all things without deviation, either in defect or excess, for they had the immediate assistance, in a most extraordinary manner, of the Spirit of God.' But that the Christians of the very next age made several additions, Tertullian confesses in his book *de Coronâ.* And Eusebius, from Hegesippus notes, 'that the Church continued all the Apostles' time, a pure virgin and undefiled; but when those holy men were dead—then errors began to arise, through the mistakes of other teachers. Dr. Gale then proceeds to discuss the grand question, *whether it can be proved from any of the AUTHENTIC PIECES of the Primitive Fathers, that the Church used Infant Baptism in those early times.* He considers in *this* and the *twelfth* and *thirteenth* letters, such passages as are produced by Mr. Wall. He remarks in the *thirteenth*, that in St. Cyprian's time, Infant Baptism was practised in Africa; and infers from thence that it probably took its rise there, together with Infant Communion; that the Africans were generally men of weak understandings; that the Greek church probably had not yet admitted the error; that the practice of infant baptism began, as all innovations do, with only some little variations in opinion, and then passed to as little deviations in practice, and so by very short steps at length attained, unobserved, the great reputation it has now indeed for a long time enjoyed; that this was occasioned in some measure by a zeal which was not always according to knowledge; and that the earliest Pædobaptists admitted children to the Lord's Supper on the same principles as to baptism. His own words upon this subject highly deserve the reader's notice, 'For thus, (says he) in a case most exactly parallel, the same



persons who introduced the Baptizing of infants, were equally for admitting them, immediately after that, to the other sacrament likewise, and that upon just such another mistake of our Saviour's words too; for as they inferred the necessity of Baptism from John iii. 5, so they did also that of the Eucharist from John vi. 53. Thus St. Austin, from these very texts, at the same time argues for baptizing and communicating infants. And this custom of communicating infants accompanied the baptizing them, even from the first rise of Pædobaptism, for several hundred years together, as in the Greek Church it does to this day, all which is so true and manifest, as to be pretty generally acknowledged. Dr. Taylor somewhat largely proves it, and frequently says, the one is altogether as well grounded as the other; and indeed he earnestly pleads for the continuance of both.' Note [C].

There is something so attractive in a modest and learned search after truth, through the obscurest paths of antiquity, that such as take different roads in that search, naturally wish each other well, and speak kindly of their common labours. This was the case with the learned Dr. Wotton, (See Miscellaneous Discourses, Vol. I Ch. viii.) though he writes expressly against our author in relation to the Jewish Talmud. Dr. Whitby also says, (Dissertat. de S.S. interpret. Præf. §5.) that Dr. Gale's very learned letters prove it to be doubtful and uncertain whether that practice did constantly obtain. Mr. Whiston acknowledges, that the first light he received, in reference to the primitive mode of baptizing, was from Dr. Gale's observations upon the passage of Irenæus, which laid the foundation of what he wrote upon that subject. "This most important

discovery (says he) I soon communicated to the world in this paper, which both Bishop Hoadley and Dr. Clarke greatly approved, but still went on in the ordinary practice notwithstanding. I sent this paper also by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer was this, that they both had discovered the same before. Nay, I afterwards found, that Sir Isaac Newton was so hearty for the Baptists, as well as for the Eusebians, or Arians, that he sometimes suspected these two were the two witnesses in the Revelation." Sir Peter King, successively Chief Justice of the Common Pleas, High Chancellor of Great Britain, and Lord King of Ockham, had a very high opinion of Dr. Gale, who was also honoured with the friendship of Dr. Hoadley, in his time Bishop of Salisbury, and afterwards of Winchester, and of Dr. Samuel Bradford, Bishop of Rochester, who declared in writing his esteem of our author, on account of his good understanding, great learning, candour, and largeness of mind.

In the thirty-fifth year of his age, he was chosen one of the ministers of the Baptist congregation in Paul's Alley, near Barbican; and there was a prodigious resort to hear him, as often as he entered the pulpit. "This pleasing work (says one of his biographers) he pursued with unwearied diligence and integrity; preaching the word, as the Apostle directs, in season and out of season, reproving, rebuking, and exhorting, with all long suffering and doctrine, resolving firmly to regard no man in the discharge of his duty. He stood too much in awe of his great Master, to fear or know any man, or to be swayed by any worldly considerations."



“In his preaching, (says Dr. John Kinch,) though he highly deserved the praise and commendation of his hearers, yet what he sought was their profit and advantage. It was pleasing and agreeable to a polite and ingenious audience, which usually attended him, and at the same time plain and easy to persons of a meaner capacity; so that in his discourses there was instruction for the ignorant, and entertainment for the most learned and judicious. His deportment in the pulpit was easy, yet attended with a seriousness and gravity becoming the solemnity of the work in which he was engaged. His method was exact; his style elegant, but unaffected; his reasoning clear and strong; and his arguments just and nervous, which, by his happy managing them, constantly discovered fresh beauty to his hearers.”

“The consideration (says Mr. Joseph Borroughs, in his Funeral Sermon,) that a person so well furnished, was content to struggle with so many difficulties as he did, when he might have enjoyed ease and plenty; that, for the sake of what he believed to be the truth, and the command of Christ, he chose to minister in an unfashionable and despised way, when he might have had both applause and riches in turning his thoughts to some other courses; and that he persisted in this choice to the last;—obliges me to observe, that herein he did, like the apostle, fight the good fight, and finish his course, and keep his fidelity. He imitated him likewise in his zeal, as well as in his integrity and constancy.”

He was Chairman of a Society for promoting primitive Christianity, from July 3, 1715, to the 10th of February following. This society met weekly at Mr. Whiston's house in Cross-street, Hatton-garden, in order seriously

and amicably to consider and examine the most ancient writers of the Christian church; to determine which of the pieces attributed to them were, and which were not genuine; that from thence the doctrine and discipline of the church, in the ages next to the apostles, might be clearly and certainly understood and embraced. At the persuasion of Mr. Whiston, he had, in that gentleman's house, a conference with his former antagonist, Dr. Wall, “which (says Dr. Campbell) ended as such conferences generally do, without any signal or decisive success. Indeed, Mr. Whiston is very clear that the advantage was altogether on the side of Dr. Gale; but having himself embraced his opinion, perhaps his judgment in this case may admit of some exception.” After this, Mr. (then Dr.) Wall published a Defence of his History of Infant Baptism, which Dr. Gale did not live to answer. The following passage appears in a letter of Dr. Gale to his father, upon the subject. “Dr. Wall has written a Defence of his History of Infant Baptism, in which he has treated me very roughly, and has endeavoured to enrage the clergy, as well as our own people, against me, besides which there appears not to be much in his book; however, I am preparing an answer.”

Dr. Campbell thus concludes his remarks upon this controversy: “After all, as they were men, we do no injustice to these learned persons in saying they had both their failings, or, to speak with greater propriety, both had the same failing, that of warmth, and suffering themselves to be too much heated in the course of the dispute. But when a proper allowance is made for this, it may be truly said, and indeed though in their heat they sometimes unsay it, yet in several

places they say it of each other, that Dr. Wall's History of Infant Baptism is by much the best vindication of the doctrine and discipline of the Church that ever appeared; as, on the other hand, Dr. Gale's reflections upon that work are the best defence of the Baptists that was ever published; and this, though it is no more than the truth, is saying a great deal for both, since the subject had been handled by very great men before."

Amongst the labours which he had proposed to himself, if Providence had lengthened his days, were a translation into English of the Septuagint, according to the accurate edition published by Dr. Græcæ, at Oxford: and a complete Exposition of the whole New-Testament from the pulpit: but about the beginning of December, 1721, he was attacked by a slow languid fever, of which he died after an illness of about three weeks. He bore his last sickness with great constancy and patience, expressed the utmost resignation to the Divine Will, and, in his last moments, testified an entire confidence in that almighty and all-wise Being, in whose hands are the issues of life and death, and whose mercies are over all his works. He may be said to have died in the flower of his age, being in his forty-second year; and in some measure unexpectedly, as being of a strong and healthy constitution. In his person he was rather taller than the common size, of an open, pleasant countenance, and of easy and affable behaviour. Serious without any tincture of moroseness, cheerful without levity, having a most perfect command over his passions, insomuch that one who knew him intimately for many years assures us he never once saw him discomposed; extremely humble, though in such high re-

putation for learning; and particularly careful of giving offence to such as were in low circumstances, as being sensible that nothing makes the mind so sensible as poverty, and that nothing wounds so deep as the very suspicion of contempt. "He was blessed (says Dr. Kinch) with extraordinary natural abilities, a hale strong constitution, a smooth ready wit, a bright and lively fancy, a piercing thought, a quick invention, a strong memory, and a good and solid judgment. These excellent qualifications were very much heightened and improved by the advantages he received from an ingenuous and liberal education, in which he made so great a progress, as rendered him truly valuable to all persons of real worth and learning, who were so happy as to have any knowledge of, or acquaintance with him. He had an even and composed temper, which discovered itself in the constant serenity of his countenance. The different turns of his affairs seemed to make little or no impression upon his mind; for he, with the great apostle Paul, had learned in whatever state he was, therewith to be content. He knew both how to be abased, and how to abound; every where, and in all things, was he instructed, both to be full and to be hungry, both to abound and to suffer need. He was truly pious, but without any thing of ostentation, exercising himself herein, to have a conscience void of offence toward God and toward man. He adorned the profession he made of the Christian doctrine by a holy and exemplary life; which was a convincing proof that he firmly believed religion to be of the greatest importance, and that he was in earnest when he endeavoured to persuade others to live soberly, righteously, and godly in this present world.



He was a person of great integrity, and preferred the peace of his own mind in the answer of a good conscience to all other considerations. His thoughts were so fully employed about affairs of the highest consequence, that he neglected several opportunities of advancing his temporal interests. He was so intent upon his great Master's business, and was so warmly engaged in the pursuit of the durable riches of the eternal world, that these fading treasures passed his notice. He was a kind friend, and made it his business to instruct and inform, to advise, and, on proper occasions, to reprove, those with whom he conversed; which most difficult office of Christian friendship he so well managed, that none could be [justly] offended with him. And always delighting in doing good, he was ever as ready to perform any friendly office, even for the meanest disciple of Christ Jesus, as for those whose circumstances being more exalted, are from thence generally deemed to have a more commanding influence. He abounded greatly in those fruits of the Spirit mentioned by the apostle, Gal. v. 22, 23, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. But that virtue wherein he peculiarly excelled, was his great humility. Notwithstanding his valuable and uncommon abilities, both natural and acquired, he always appeared humble and modest, mild and courteous, and was so far from having a vain and proud conceit of his endowments, that he knew how, without the affected vanity of lessening his own qualifications, to esteem others better than himself. He bore his last sickness with great patience, and resignation to the will of God. "When a little before his dissolution, his mournful consort, with weeping eyes and wringing hands,

expected the dreadful separation, 'Trust,' said he, 'in Him who is all-sufficient, and who can, if he thinks fit, raise me up.' He seemed to depart with the greatest composure and serenity of mind, making good that observation of the Psalmist, that the end of the perfect and upright man is peace."

Although Dr. Gale differed in some of his sentiments from the Editors of this Magazine, we are happy to learn from one of his biographers, that he was a believer in the doctrine of the Trinity. With respect to the points of difference, whilst we think it our duty zealously to contend for what we deem to be the truth, and to oppose what we deem to be error, from a regard to the authority and glory of God, to our own happiness, and to the happiness of our fellow creatures, yet wherever we behold the marks of true and unfeigned humility, we can scarcely refrain from saying, "This is the finger of God." There is a quotation also from one of his sermons, in his Life in the Biographia Britannica, which gives as dreadful a view of human nature in its fallen state, as we recollect ever to have seen. "Surely, (said we to ourselves, after reading it,) knowing, as Dr. Gale did, that such he himself had been, he could not but add, with the apostle, *Such was I, but I am washed, but I am sanctified, but I am justified in the name of the Lord Jesus, and by the spirit of our God.* He could not believe that so depraved a monster could have been received into the divine favour, unless *Jesus Christ had loved him, and washed him from his sins in his own blood, and made him a King and a Priest unto God and his Father,* Rev. i. 5, 6. Indeed he could not be truly humble in the sight of the eternal Majesty, without believing in the Freeness of that Sovereign Grace, to which the apostle Paul



ascribes his own salvation, when he says, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief: howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a PATTERN to them who should hereafter believe on him to life everlasting.* 1 Tim. i. 16;— and which led the same apostle to say, that they who are justified, are *justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood.* Where is BOASTING then? It is excluded. By what law? of works? Nay, but by the law of faith. Rom i. 24, 25, 27." Indeed, we do really believe that there cannot subsist TRUE HUMILITY without orthodoxy. And wherever we see arrogance of spirit or of language, in whatever form of words the person may express his creed, we cannot hesitate to conclude, that his *real sentiments* cannot be right.

WORKS. 1. Reflections on Mr. Wall's History of Infant Baptism, in several Letters to a Friend.

1711. 8vo. 2. A Thanksgiving Sermon, Nov 5, 1713. 3. Sermons preached upon several subjects, by the late Reverend and Learned Dr. John Gale; to which is prefixed, an Account of his Life, in 4 vols. 8vo. 1726, 2d edit. Of these works, Dr. Campbell concludes his Life with saying, "In them the justification of all that has been said of his parts, or his piety, will be found; and there is no question they will preserve his reputation, and their own, as long as there shall be any taste for strong, and yet clear reasoning; masculine unaffected eloquence, flowing from the just distribution of the parts of a discourse, and not a pomp of chosen words, and sounding epithets; or men retain any sense of those interesting and important truths, which he has so represented as to be sure of their making an impression on the heart, by their filling the whole measure of the understanding, provided (we should add) they be accompanied with the renovating influences of the Holy Spirit, without which even a Paul must plant, and an Apollos water, in vain.

[*Eng. Bap. Mag.*]

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## Religious Communications.

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ON DISCERNING BETWEEN THE RIGHTEOUS AND THE WICKED.

(Concluded from p. 250.)

HAVING already adverted to some of the more common difficulties in apprehending the just difference betwixt the children of light and the men of this generation, we come now to treat more directly of those things which form the basis of a real and important diversity of character in the two grand classes of

mankind. Whilst we define and assert the decided pre-eminence of the christian, we must keep in view one necessary concession, and that is, that it is not an acquired distinction, but one which has resulted from the grace of God. Far be it from us to set up any arrogant pretensions for those who bear the name of Christ,

who should find food for humility in the highest privileges to which mercy has raised them. Neither should we be disposed to allow that an inadequate estimation of favours does not offend and grieve the great Benefactor. As no injustice is more flagrant than that which withholds from kindness its merited appreciation, and as no pang more deadly than ingratitude ever pierced man's bleeding bosom, we cannot imagine a more affecting failure of requital, than silence and remissness relative to the distinguishing mercies of the Lord.

We do not know that any attempt has ever been made to determine and limit the exact quantity of sin and imperfection which might consist with a gracious, sanctified state, and had such an attempt been made for the want of competent data, it must have failed. It is generally admitted by all those who have turned their attention to the subject, that a large measure of nature's obliquity may coexist with that new creation which also claims the heart for its seat and habitation. To unbelievers it is matter of no little derision, that principles and qualities, so opposite and conflicting as sin and grace, should dwell together in the same man and divide the regards of his complex nature. But it is obvious that all the confident jeering with which they assail this scriptural doctrine proceeds from ignorance of the divine administration. As sin has taken deep root in the heart of man, as guilt and error have been blended with his moral fabric, to restore him to the happiness from which he has fallen, it is necessary that sin be expelled from the throne of his affections, that the luxuriant growth of error be repressed, and that the thorns which Adam planted for all his posterity in the hedges of Para-

dise be eradicated. This being granted, the inquiry will naturally arise, by what method can this desirable object be most effectually accomplished? To us two ways for the attainment of such an end are presented. One is the instantancous expulsion of all evil from the soul, the immediate rectification of all its obliquities, and its elevation to perfect dignity, purity and innocence. The other method is by the introduction of light and life to the dead and dormant faculties, so far to renovate their slumbering powers, as to confer upon them a tendency of progressive transformation, and an attitude of firm resistance to all remaining sin. The latter of these methods Divine Wisdom has adopted, and in doing so has furnished new reason for admiring the economy and grace of its determinations. According to the former plan every instance of man's renovation must have been accompanied with an immediate translation to Heaven, since the events incident to this life would in their most inoffensive form, have been incompatible with his exemption from all sin and imperfection. But as God had wise designs to accomplish in detaining the new made creature on earth, he has established a process for investing him with the requisite meetness more suitable to the circumstances in which his actions must be exhibited, and more accessible to the test of all his virtue. Hence we see that the very state of things which reduces the visible distinction betwixt the christian and the man of the world, has been ordered in wisdom by the counsels of Heaven, and that the seeming conformity of the two characters is not fortuitous, but intentional.

A primary act in the sinner's preparation for the enjoyment of God, is to dislodge from his heart the mischievous influence under

which it has been brought. In conformity with the plan upon which the Lord has seen good to act, the evil is not at once extirpated, nor is its malignity wholly crushed by a single effort. But the operation is as effectual as if it were the work of a moment. For a new character is given to the perceptions of the mind. The evil remains still in the heart, but it lies heavy upon the conscience. Its incumbent pressure gives a sense of pain and uneasiness. It assumes a deformity of aspect repulsive to every view of the soul. The apprehensions of its contiguity to the more amiable qualities of the mind causes its influence to be felt, not in tranquil and pleasing sensations, but in the irritations of a grieved and lacerated conscience, in the efforts of a self abhorrence which can find no humility low enough, and in the inflictions of a resentment upon self bordering upon vindictive severity. This view of the subject has the entire countenance of Scripture. Job abhorred himself, and acknowledged his vileness, David shuddered under a consciousness of the turpitude mixed with his original, Saul suffered the agonies which only the pains of death could represent when the commandment was laid home upon his heart. God makes the heart tender and sensible, and allows it still to be environed with the piercing thorns of its native production. These protrude their rigid points, and inflict many a wound upon the spirit that yields to forbidden inclinations. This hidden anguish forms one of the finest characteristics of the true christian. It cannot be acted before the world. Being wholly beyond the power of human observation it cannot expect sympathy from man, and being produced by an indwelling malady no alleviation is to be hoped from ex-

ternal applications. It is therefore to be regarded as an unsolicited tribute to the majesty of truth and justice. Such, true penitence unquestionably is. It speaks more for the honour of God than ten thousand tongues could express. It rolls a tide of eloquence up to Heaven, and fills the ears of seraphs with delightful music. It pleads the cause of God in unequivocal language, and with one sigh refutes all the impious reasonings of infidels. Its tears have a meaning which time can never develop a loud rhetoric which resounds far beyond the golden steps of creation, a loveliness which the morning stars may learn from their rolling orbs to contemplate and admire, an oblation which goes with peculiar acceptance to the eternal throne.

We before intimated that the scriptural doctrine of human depravity did not require us to assert the total extinction of every moral excellence in man, but only the total perversion and derangement of his nature, and the entire disorganization of the moral structure, so that it should be no longer fit for the residence of the great Builder. In like manner the work of renovation does not imply that every fallen fragment of the building is repaired and restored to its original symmetry, and proportion, but only that it is so far restored as to become subservient to the designs of the glorious Founder. Much that had been thrown down and neglected is re-edified, much that had been enveloped in the rubbish of a promiscuous ruin is restored to its proper station, and the entire mass is rescued from its woful derangement. In this sense it is that the Apostle says, "ye are God's building, ye are God's husbandry." The parts of the moral ruin which fallen man exhibits are arranged for a complete and final restoration. The last stone



shall be placed upon the edifice with shoutings of grace, grace. But for the present there are many vestiges of the primitive confusion remaining, and from these, men have been induced to think that no progress whatever had been made in the work of restoration. In this presumption, however, they manifest a want of correct knowledge and observation. For who would say that a system was not renovated, even, though every individual member was not brought to its original standing? Who would affirm that, because every mouldering part of a ruin is not raised from its bed of earth and invested with its original splendour, no progress has been made in the work of renovation? The well cultivated field when the seeds are but just deposited in the earth, and before they have burst into vegetation and beauty, differs but little in the view presented to the eye from the deserted waste; yet who would assert that there is no essential difference, because they look the same, and because the steady opulence of the one has not yet poured its ample harvests into the waiting granaries? The heart of the christian is subjected to an influence which can neither be seen nor appreciated by the world. The fallow ground is broken up, the rain of righteousness descends, the seeds of mercy and grace are planted, the whole process of preparation is completed; and yet not much is to be seen. The operation, though of an importance and magnitude greater than the first creation of man, is scarcely visible. The character may assume but little change, the habits of intellectual perception may remain with little alteration, but still there is, deep in the heart, a wonderful movement and agitation. There is felt the shudderings of a con-

science abhorrent from sin, the throbbings of penitential anguish, the recent pain inflicted by the arrows of the Almighty, and the arrow of love more piercing than all the rest. Blended with all this excitement of godly sorrow, is a sense of mercy and forgiveness which mollifies the wounds of the spirit bruised and afflicted, and mitigates the pain of every blow.

In the morality of the christian we find a distinguishing feature. It is not enough for the actions to be right. The morality of the world has various reasons, or no reason. Sometimes it springs purely from the authority of human laws and institutions, at other times it is merely an individual policy, originating in views wholly selfish, again it has no other reason than the usages of society, and the customs of the country, and in a word has no definite character, but fluctuates, as every scheme must, that is founded upon a fortuitous expediency. Christian rectitude has but one reason. The doubt which his morality requires him to, solve is not whether his actions will be useful to men, but whether they will have the approbation of God, not whether he will perform a part acceptable to men, but whether it will be acceptable to God. In choosing a course of life he has not to consult his reputation, his convenience, or advantage, but the decisions of scripture, the infallible directory of a wavering conscience. From this source he derives all the reasons of his conduct, and it is his creed, that to be right without a reason, and to be wrong, are nearly the same thing. In secular morality it must always be important to the interests of society for the conduct of its members to be right whether they have a reason or not, but in the morality of the christian, if the reason do not accompany the act, it is blind formality and

heartless conformity, and God demands in awful language from the authors of such unmeaning oblations, "Who hath required this at thy hands?" A vessel shattered by the violence of the waves and winds, may be driven into the right port, without any aid from its unskilful navigators, and without any credit to their conduct. So, many are driven upon a correct course of action by circumstances merely contingent, who have an obedience accidental and not cordial, and are as far from the genuine christian morality as those who lead less regular lives.

The gratitude of the world embraces objects of minor value and subordinate interest. It regards only those things which conduce to the well being of the present life, and seems to spend all its ardour upon objects which extend no farther than the boundaries of a fleeting existence. But the gratitude which the gospel requires is of a different kind. One transcendent gift engrosses the christian's gratitude. In enumerating the grounds of his thankfulness, he can think of nothing equal to Christ. No comfort calms his troubled heart, no joy inspires his soul, no health glows in his face, no peril is escaped, no wasting disease is repelled from his body, no plenty crowns his board, no light breaks the gloom of dejection and sorrow, and gives its beams to his desponding eyes, without Christ. The remembrance of him swells every note of praise to ecstacy, and gives new charms to the meanest comfort.

We must not fail to remark that in the true believer there is a temper filial and confiding. The views of Deity which nature dis-

closes are not of that attractive sort which inspire confidence or invite approach. To the dim light of reason God appears more in the terrible majesty of his vindictive justice, than in the engaging form of benignity and grace. This is obvious from the costly methods of expiation which men have practised from early times. The shocking custom of immolating human victims obtained the sanction of most nations of antiquity. This unrelenting usage could stifle the cries of nature in the breasts of parents, could abrogate the strongest laws of natural affection, and abolish all the claims of humanity. We can impute its transcendent enormity to nothing but the terrific apprehensions of Deity, which were entertained. A divinity which could be appeased only by such expensive sacrifices, must have appeared inconceivably terrible. Nor is the view which the moral man forms of God, much more favourable to comfortable, and virtuous life. He may not invest the Deity of his own fancy with those appalling attributes, a belief in which a ruder superstition patronized, but still he views God as too remote in place, and too exalted in dignity and glory, to bestow any measure of attention upon the insignificant affairs of men. Not so the Christian—He views God in the nearness of a parent. He finds access to his throne through a consecrated medium, and brings to the worship which he pays, the simplicity of an humble, adoring confidence. He views him as a friend, any unkindness to whom would violate the most sacred ties of gratitude, and subject him to the remorse of a bitter compunction.

ON THE UTILITY OF SABBATH  
SCHOOLS.

AMONG the charitable Institutions which are peculiar to the present age, I think there are none, more worthy of patronage than Sabbath Schools. Though it does not come within the immediate design of this charity, to afford pecuniary relief to persons in poverty and wretchedness, it is not on this account the less benign as to its effects on Society. It takes for granted that wretchedness and crime, arise in a great measure from the absence of mental and moral culture. Hence, it lays the axe at the root of these evils, by imparting instruction to the ignorant, and imposing restraints on their consciences by the inculcation of moral precepts.

In the remarks which I beg leave to offer for insertion in your Magazine, I shall endeavour to shew, that Sabbath Schools are admirably calculated to prevent much sin and misery.

The mental improvement acquired in these schools prevents much evil. As we rise up into life we naturally seek for enjoyment. We resort to some object or other for pleasure. The pleasure we seek, will be either sensitive or mental; hence our pursuit of it will be regulated in some measure by the neglect or culture of our minds. What course will that young man pursue whose mind has been entirely neglected by his parents; who, either from poverty or criminal indifference, have sent him to no school, and given him no instruction? When he has performed his daily task, how will he be employed? He cannot pass an hour alone. He has no book to read; and if he had, he cannot read it. The powers of his mind are in a state of imprisonment. Education has never presented him with its key

to open the door of the soul, and let it range at large. He is therefore shut up from the purest natural pleasures that can be enjoyed—the pleasures of the mind. He will, under these circumstances, seek for gratification in mere animal enjoyment. As he has nothing to occupy him when alone, he will seek relief from the wretchedness of a vacant mind in society, and this society will generally consist of persons like himself. When such a group of young men are together, their conversation will accord with the character of their minds. It will be “earthly, sensual, and devilish.” And when their stock of ribaldry is exhausted, they will seek enjoyment in the gratification of their appetites. As they have no ideas to exhilarate their souls, if they have the means, they will repair to a tavern to exhilarate their animal spirits. Their appetites gather strength by indulgence, and at last they become habitual drunkards. Should they form connexions for life, their families are kept in a state of poverty next to starvation. And after being long a nuisance to the neighbourhood where they lived, these unhappy persons find their last and best refuge in the *poor-house*.

Perhaps to some of your readers this colouring may appear too strong. No one would be more happy than myself to believe that this picture was too dark. But alas! I have seen the original too often to have made a mistake.

Sofar then as sabbath schools are nurseries of instruction, and children are taught in them to read, and to exercise their memories and understandings, they are powerful instruments of preventing vice and immorality with their attendant train of evils. As by instruction, new avenues of pleasure and enjoyment are opened to the soul, there will consequently



be fewer temptations to rest in mere sensual indulgences ; so that irrespective of religious principles, where the powers of the mind are cultivated, there will be less brutality of conduct, and less poverty and crime. I might refer you to the most undoubted facts in support of these remarks. Mr. Raikes, the venerable founder of Sabbath Schools, states, "that during a period of twenty years which had elapsed since the establishment of these schools in Gloucester, 3000 had received their education there, and though he had regularly visited the County and City jails, yet during that period he had only met with one instance of criminality out of these 3000 persons."

Let me give your readers another instance from the eloquent address of a learned Barrister delivered before the Sunday School society in New-York, "A few days since, a young man, about nineteen years of age, called at the British Consul's office in this City, and made himself known as one, whom, but a few years before, the Consul had taken into his own Sunday School in the north of Ireland as a poor, little, wretched outcast. No nuptial tie had consecrated the birth of this child of misfortune. No father owned him for a son. But the Sunday School was to him as a father, a mother, a sister, and a brother. The precepts of religion and morality which he learned there have stricken deep root into his heart, have blossomed in beauty, and have ripened into abundance of fruit. This young man poured into the Consul's lap more than a hundred dollars, the little earnings of his bodily toil, in this land of liberty, this asylum of affliction, to be remitted to his destitute mother, the forlorn daughter of shame and sorrow." I could easily multiply kindred

facts, but these are sufficient to show, that important effects have been produced by Sabbath Schools.

But Sabbath Schools are chiefly efficient in preventing evil, by means of the moral and religious instructions which are imparted in them. The attention of the scholars is not confined to the mere act of reading. The Bible is placed in their hands, and they are required to commit portions of it to memory. They are reminded of the holy character of God, and of the evil nature, and awful consequences of sin. They are instructed in the relative duties of life, and are taught that without repentance towards God, and faith in the Lord Jesus Christ, they cannot be saved. Now, if their hearts should not be thoroughly changed under these instructions, yet, they will exert a very powerful restraint over their appetites and passions. When, in after life, they are tempted to the commission of sin, it is not too much to expect, that the remarks of a Sabbath-school teacher may come fresh to their minds, and deter them from a profligacy of conduct and character, into which they might otherwise easily have fallen. In forming an estimate of the benefit of our labours, we must not merely judge from the positive good which we see ; but also, from the positive evils which are prevented. And in this respect, Sunday-schools, so far as they relate to the poor classes of society, are, in my opinion, second to no charitable institutions in the world.

They are valuable, because they not only prevent much evil ; but are productive of great good. I do not exceed the bounds of truth in saying, that these schools "are profitable to the life that now is, and that which is to come." Is not that a great blessing which operates as a powerful instru-

ment in promoting order, and decency, and comfort in humble life—which elevates a poor child of misfortune and wo, to the condition of an intellectual being, and opens more refined sources of enjoyment than he would ever have known, had he been left to his parents or himself? In innumerable instances such have been the happy consequences attending the instructions and discipline of Sunday-schools.

But they have also been the means of conveying immortal blessings to the soul. Many in these schools have been brought to a saving knowledge of the truth. Their souls have been deeply affected with a sense of their lost condition, and they have found peace, by believing in the Lord Jesus Christ. And why should not such happy fruits be expected? The same truths are presented before them, which are exhibited in the christian ministry, and God has promised to bless these truths. He has blessed them. At a place near Manchester, (Eng.) not less than fourteen persons a short time ago, were engaged in the ministry, who received their first serious impressions in a Sabbath-school.

Before I close this communication, I would offer a few remarks for the encouragement of those who are superintendents, and teachers, in these Schools.

Perhaps you are sometimes ready to say, “we may as well relinquish our office, we are doing no good; we see no fruit of all our labours.” Let me respectfully ask, are you doing no good in bringing so many poor, thoughtless children under the sound of the gospel; in training them to a habit of attending the ministry of the word; and in leading them to an acquaintance with the scriptures which may make them wise unto salvation through faith which

is in Christ Jesus? And though it might be sufficient to observe that your duty is not to be measured by your success; yet, even your success may be far greater than you imagine. While you are lamenting that all your efforts have been useless, the word of truth may be taking deep root in the minds of some of your pupils, and on some future day you may rejoice together in extolling the riches of divine mercy. Since I sat down to write a few remarks on the utility of Sabbath-schools, a fact has come under my notice which may encourage this pleasing anticipation. “In \_\_\_\_\_ school we have had, as scholars, seldom less than three or four sweep boys; these boys are, in general, not only very poor, but notoriously wicked.—When the Bible Association was formed in this town, a weekly subscription to procure Bibles, was very successfully begun amongst the children. A teacher passing through one of the streets at that time, was met by one of these sweep boys, with a large bag of soot upon his back; as soon as the boy saw his teacher, he shouted, with a loud voice, “Well, master, I am saving all my money to buy a Bible; I have got eight pence; I must have a good one, it is for my father, he is old, and cannot see very well, and is a bad reader. I can read better myself.” This being near Christmas time, the boy soon got his Bible, served his apprenticeship faithfully, and for some time left the town. One evening last autumn, a teacher, going some distance from home on business, drew near a house on the road side, in which he thought he heard some persons engaged in prayer. Curiosity and love of the exercise, caused him to stop, and softly enter the house, when, to his very great astonishment, who should he



hear, engaged in the most simple strain, imploring the mercy of God on a guilty world, but our poor sweep !”

To this interesting story of a poor sweep, I would only add the affectionate and animating exhortation of the apostle ; “ Be not weary in well doing ; for in due time ye shall reap, if ye faint not.

EUMENES.

ON THE DEPARTURE OF VESSELS ON THE SABBATH.

THE efforts which have been made within a few years, to elevate the moral and religious character of seamen, must be gratifying to every pious heart.

From the nature of their occupation, and the circumstances in which they are frequently placed, they are exposed to more temptations, and surrounded by fewer moral restraints, than perhaps any other portion of the community. While at sea they have none of the ordinary means of religious instruction ; and when on shore, a consciousness of the peculiarity of their dress, a fear of being considered intruders, or an indifference to religion, generated by long absence on the ocean, prevents them from attending on the public worship of God. Excluded in a great degree from the ministry of the word, either by their own voluntary choice, or from the operation of other causes, it is no wonder that their time is chiefly spent, while in port, in the haunts of dissipation and vice. Not respected by others, they have ceased to respect themselves. And scarcely feeling that they form one of the links of society, they are tempted to disregard the arrangements, which give dignity and happiness to social life.

But we are happy in the persuasion, that a brighter day is dawning on this neglected class of men. In England, provision has been lately made to meet their spiritual wants. Two floating chapels, one in London and the other in Liverpool, have been erected for them, each of which will accommodate one thousand persons. Marine Bible Societies have been formed, for the distribution of the Scriptures among them, and proper boarding houses have been procured for their convenience, while on shore. Schools have also been established, where hundreds of their children are instructed. It is a pleasing consideration, that these Institutions are patronized and supported, not only by the most wealthy merchants, but also by officers of the first grade in the British navy.

Nor is our own country inattentive to the best interests of mariners. In most of our large sea-port towns, places of public worship are opened for them every Lord's day. The beneficial effects of these measures are already seen and acknowledged. The character of our hardy sailors is rising. “ Some, who were a short time ago rioting in guilt, are now become not only moral, but have a strong hope that God has pardoned their sins.” The wealthiest and most respectable merchants in the United States are convinced of the salutary tendency of these efforts in their behalf, and cheerfully afford their countenance and aid.

But we would earnestly and respectfully suggest, that one evil yet exists, in relation to seamen, which ought to be done away. We allude to the almost universal practice, of the departure of vessels from our ports on the Sabbath day. We have known even some pious captains who for years have generally com-



menced their voyages on the Sabbath. Whether from the influence of habit they conceived it was not improper, or whether they were under the direction and control of others, we cannot say; but we are sure, that every religious consideration forbids this practice; and we are not apprehensive of injury to the interests of the merchants, were it entirely abolished.

When it is recollected, that sailors are often at sea for a succession of months, and thus, unavoidably debarred from the means of religious worship, it would seem reasonable that they should spend the last Sabbath of a few weeks during which they have been on shore, not in getting the vessel out of port, but in the solemnities of the House of God. Such a regulation would be likely to make favourable impressions on their minds. Taught to reverence the Lord's day at home, they would manifest a greater reverence for it abroad, and feel a greater seriousness on its weekly return, when far away on the mighty deep. And we think, the moral effects produced by such feelings on this class of men, deserve to be taken into calculation, by men of business, when they are pondering over the profits which they expect to accrue from the vessels they have freighted and sent out to sea.

It may be objected that a day will be lost. But why will not this objection apply with equal force to other concerns of life? Why does not the merchant keep his clerks employed, and the doors of his warehouse open on the sabbath? Why does not the builder lay the foundation of his house, or carry up the walls on this day? Is it merely from a respect to the opinions and feelings of others; or is there a regard to the authority of Him who has instituted the Sabbath? And if it be

from a regard to divine authority, why should this be considered less obligatory in reference to sailors than other men? Nor is it so certain, that a day would be lost by remaining in port over the Sabbath. He whose providence extendeth over all, honours those who honour him. How easy it is for Him, who "commandeth and raiseth the stormy wind, which lifteth up the waves of the deep, and who maketh the storm a calm, so that the waves thereof are still," to give favourable breezes and propitious gales to those who trust in his name! Surely there is nothing irrational in supposing, that a day piously given to God, may be recompensed in some instances by weeks of interest, in the speedier passage of a vessel to its place of destination. In all instances, there would be the satisfaction of not having set at nought the authority of Him, whose "dominion is from sea to sea, and from the river unto the ends of the earth."

Perhaps it may be objected that sailors themselves would dislike an arrangement which would interfere with their sailing on the Sabbath. It may be said, that they generally consider this as the most fortunate day for taking their departure. We are sensible that sailors have strong prejudices of this kind. We have seen their suspicious looks directed at a professor of religion, as though he were a Jonah on board; and it has been our lot to be told even by a captain, that unless we threw our Bibles overboard, we should never arrive at the place to which we were bound. But whence arise these prejudices? Are they not the offspring of the grossest ignorance and impiety? And is it not the design of the Institutions which have been established for seamen to banish this ignorance, to destroy this impiety, and thus

to correct these foolish prejudices? Let the understandings of sailors be cultivated, and their hearts impressed with the fear and love of God; and we shall hear from them none of these remarks which are so shocking to piety and good sense. Instead of considering the Sabbath the most lucky day on which to sail, they will view it as the most unlucky; in other words they will be afraid of displeasing Him, who has not one law for sailors and another for landsmen; but who commands all, whether "they go down to the sea in ships," or do business on land, to "Remember the Sabbath day to keep it holy."

In offering these remarks, we have discharged a duty which we

felt incumbent upon us. If what we have said should be the means of calling the attention of the mercantile part of the community to this subject, and lead to the reform of an evil, which, to many pious persons has long been a matter of lamentation, we shall sincerely rejoice.

We would gladly indulge the hope, that some of our merchants, who are known to be eminent for their serious deportment and active benevolence, will set the example of keeping their vessels in port on "the day of sacred rest." If in addition to this, they should use their influence in prevailing on others to do the same, we should think, that the time to favour seamen was fully come.

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## Reviews.

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*The Beauty and Stability of Gospel Institutions, a Sermon delivered at Augusta, Georgia, May 6th, 1821, at the Dedication of the Baptist Church in that place. By the Rev. William T. Brantley. A. M.*

THIS sermon is evidently the production of a man of learning and genius. It is every where forcibly and in many places eloquently written. Although the subject is trite, yet the author displays in the discussion of it a vigour and originality of mind which cannot fail to interest and instruct. The following are among the instances of his happiest manner. He thus delineates the process of regeneration.

"We have no source of knowledge more certain than experience. In the investigation of any series of truths, whether of historical facts or of mathematical demonstration, the mind becomes conscious of a certain influ-

ence, resulting from the views which it may have embraced. If we be required to certify to others the existence of this influence, we can say nothing more conclusive, than that we have experienced it.—In comparing the events of history, we have felt a new impression of the human character; in passing through the steps of a mathematical process, we have felt an expansion of understanding in many instances surprising; and yet the only ground of certainty which we can have, must lie in an appeal to our past and present experience. In the case of an undissembled believer, the mind is brought within the range of the most astonishing and sacred truths. It stands in contact with holy things. To such a mind is presented the most affecting evidences of mercy and grace. Jesus Christ is evidently set forth crucified for sin; in the greatness of his strength he accomplishes the work of redemption, and in doing this he assumes an inferior nature, and becomes conversant with the groans and sufferings of a fallen species. Under the view of such truths, the believing heart is subjected to a mighty influence. It trembles, adores, and burns. New conceptions of the



divine character are formed, and a change which affects all the powers of the soul is felt. In this transformation is recognized the essential change so often referred to in the language of scripture. Old things pass away and all things become new. We are created anew in Christ Jesus. The certainty of this moral transition is inferred from the actual experience of our past and present life; and so long as we can identify ourselves in these two periods of our history, so long must we possess the high assurances of indwelling light and grace."

We have seldom seen the progress of christianity more eloquently sketched than in the following paragraph.

"In forming a scheme for the conversion of mankind, what mind would ever have devised one so improbable as the cross of Christ! To human wisdom it would have appeared an idle phrenzy, to think of reducing a rebellious people to allegiance by the unmixed scandal of an ignominious crucifixion. Of all improbable plans, this might have seemed the most unpromising. Yet, behold what wonders were accomplished by the unvarnished majesty of this simple fact. Without any of the aids of learning, of authority, or eloquence; with none of the ingenious sophistries of the schools; without any elaborate discussions, or studied appeals to the passions, we see humble, unassuming men carrying in triumph a religion obnoxious to the repulsive spirit of human pride and ambition. They had the approving tokens of divine regard. Their gospel became the power of God and the wisdom of God to them that believed; and their work, which in itself would have been the derision of every idler, when confirmed by the hand of the Lord, supplied to thousands the elements of a new life; struck terror into the opposing ranks of sin; subverted the rites which antiquity had consecrated, and organized communities for the worship of one God and one Mediator. Nor has their case been one of uncommon occurrence. The effects of that preaching in which Christ crucified is the leading theme, are still stupendous. It contains the power of a mysterious attraction. The solemn echo from groaning Calvary is the eloquence which persuades men—Here shines the true morality,—here virtue improves into devotion; here the soul catches the fire of holy inspiration, and rises to assert its kindred with the spirits of the just."

We have room only for one extract more, and we gladly occupy it with the author's testimony to the reality of revivals of religion.

"In memorable instances the Lord has visited his people with times of refreshing from his presence.—No tokens are more grateful than those which evince the Spirit's power in giving life and energy to the word. Whatever may be the sneers of the unbelieving, or the more formal cavillings of those who are contented with the mere prose of piety, it must be admitted that an unaccountable religious excitement does often prevail in places where the means of grace are observed. In these cases, the young and the old, the enlightened and the ignorant, have been equally affected. A surprising influence has turned to the exulting ways of Zion those who were wandering in the devious paths of sin. The impetuosity of youthful guilt has been stayed, and the hoary veteran in the world's service has been brought to a temper soft and relenting. Songs of deliverance have succeeded the clamour of unsanctified revelry, and many have met us on our way with that cheering declaration, "We will go with you, because we have heard that God is with you." These are the festive scenes, my brethren, which impart a holy aspect to our earthly temples. Neither corn, nor wine, nor oil can afford such joy. There is a heaven-born melody in the songs of redeemed souls. Their music floats along the lengthened desolations of Jerusalem, and the wilderness rejoices. The chorus which they swell falls in melting ecstasies on the pensive bosom of mourning Sion. It is the joy of saints."

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*A Sermon delivered in the Meeting-House of the Second Baptist Church in Boston on the evening of Lord's day, Oct. 28, 1821, at the Ordination of the Rev. Alva Woods, as a Minister of the Gospel, and a Professor in Columbian College in the district of Columbia. By Leonard Woods, D. D. Boston, Lincoln & Edwards. pp. 32.*

This Sermon is in the usual style of the Author, perspicuous and unaffected, full of good sense,



and full of piety. We mention this last characteristic by way of eminence, because we believe the practice of the self denying precepts which this discourse inculcates, to be among the highest and holiest attainments of the disciple of Christ. That our readers may have some idea of the value of this sermon, it will be only necessary to mention the leading topics which are the subjects of discussion. In considering the text. the principal part of the 12th chap. of 1st Cor. the Author first notices the principal errors against which it guards us, and, second, the duties which it inculcates. Under the first head he cautions us against the opinion that no difference exists, and that no distinction is to be made among the members of the Christian church—Against supposing that God furnishes us with any talents whether ordinary or extraordinary, for our own sake—Against ambition—Against repining and discouragement—and, lastly, against contempt of others, and self complacency. Under the second head he inculcates the duties of mutual love, and of rejoicing in each other's usefulness and honour—of cordial sympathy—and of cooperation. At the close of the last topic he clearly and ably, in our opinion, fixes the boundaries of Christian catholicism.

Every part of this sermon is so admirably adapted to the promotion of ministerial piety, that we know not where to commence our extracts. It would gratify us to insert the whole of it. We give the following as specimens. The Author thus refutes the supposition that no difference exists, and no distinction is to be made among the members of the Christian church.

“ There are some who think that all Christians are on the same level ; that every distinction is to be rejected ;

that all have the same right to preach the gospel, to be guides and teachers in the church, and to administer Christian ordinances. Now from whatever source this opinion is derived, or whatever may be the form it assumes, it is manifestly and entirely contrary to *God's word*, and to *the whole economy of his works*. It is contrary to *God's word*. Both the Old Testament and the New make a distinction among the people of God in regard to office. Under both dispensations, the inspired writers carefully describe the different places to be occupied, and the different duties to be discharged, by the members of God's spiritual kingdom. The text in particular guards us against every approach to such an opinion as that above-mentioned, by referring us to the human body, the members of which instead of being upon a level occupy very different places, and perform different functions, some higher and some lower, though all essential to the perfection of the body.

The opinion that all Christians ought to hold the same rank, without any distinction, is contrary to *the economy of God's works*. In what part of the world can you find any thing favourable to such an opinion? Can you find any nation or smaller society, in which all are, or could be upon a level, as to office, or influence? Look which way you will,—to the beasts of the field,—to the fowls of heaven,—or to the trees of the forest. Where in the whole creation can you discover any thing like a system of perfect equality?

But there is another form of this same error, which our text leads us to combat; the error of supposing that those, who fill the office of the *ministry*, are in all respects upon a level. I shall say nothing here in regard to the controverted subject of distinct orders among Christian ministers. Admitting that the office in a general view is one; still we cannot but perceive that, within the compass of that one office, there are different stations to be held, and different duties to be performed, and that the variety of qualifications, which ministers possess, exactly fits them for those different stations and duties. The apostle, with his eye directly upon the public teachers of religion, repeatedly asserts that there are differences of qualifications and of duties, and labours to show in what light those differences are to be regarded, and to what purposes they are to be made subservient. “ God

hath set some in the church, first, apostles, secondarily, prophets; thirdly, teachers; after that, miracles," &c. — "dividing to every man severally as he will." And here let me say, that whatever men's speculative opinions may be on this subject, they almost universally act agreeably to the views of the apostle. His views are altogether practical. They are perfectly consonant to the circumstances of human beings, and to the whole scheme of God's works. In the concerns of religion, as well as in the concerns of civil society, there are some places of extraordinary importance to be occupied; works of uncommon magnitude and difficulty to be accomplished. Who shall be designated for those places? Who shall be called to accomplish those works? Are all qualified alike? No. We always inquire, who possess the talents, and traits of character best suited to the particular offices to be filled. When we find this suitableness, we are satisfied what the will of God is, and act accordingly. A man who should act on any other principle, would be considered as essentially wanting in Christian prudence and common sense, and would plainly show that, however honest his heart may be, he is not fit to be trusted with the interests of religion.

On the subject of self-complacency he remarks as follows:

"Let me also warn you, brethren, against making an elevated office an occasion of *self-complacency*. Remember that your being in such a station is no evidence of the *divine* complacency. God often raises men up to exalted places in the world, and in the church, in whom his all-searching eye sees no real goodness. He may see them possessed of certain qualifications, which he can make subservient to the purposes of his providence. And with a view to this subserviency, he may place them in an office of distinguished importance, and give them a high reputation, and lead them to perform the work allotted to them, in a very useful and acceptable manner, although he knows that a day is at hand, when they will be numbered with hypocrites and unbelievers. This, brethren, is a subject of tremendous import to us all, and so far from leaving any room for self-complacency, it should fill us with fear and trembling.

Consider farther, that God may sometimes put men of inconsiderable talents in high stations, for the very

purpose of exposing their folly in aspiring to distinction, and of warning others to be content with their place. And what is still more dreadful, he may sometimes punish the secret wickedness of men, by placing them in those exalted stations, where their wickedness will be disclosed, and so will involve them in disgrace and ruin. While they are in a lower station, some corrupt and odious passion is indulged in their hearts, though covered from the world. Besides this, they are acquiring a reputation and influence which they deserve not, and which would be hazardous to the interests of religion. In righteous judgment, God raises them to a higher place, where their circumspection will be diminished, their vanity inflated, and restraints, which they formerly felt, removed. In these new circumstances, the particular passion, which they before checked, and kept studiously from the public eye, acquires strength, and dares to act itself out. But the moment it does this, their character is stigmatized, and they sink into ignominy and wretchedness."

Every minister of Christ will be pleased with the feeling manner in which the subject of cordial sympathy is treated.

"*Cordial sympathy* with our brethren in their afflictions is another duty which the apostle happily illustrates in the text. "If one member suffer, all the members suffer with it." Ministers, in common with others, must have their share of personal and domestic afflictions. But they have trials of a peculiar nature, resulting from their office, and from the dispositions of those among whom they labour. In all these trials, our brethren need our sympathy, and we theirs. Further; Christian ministers have various imperfections of character, various weaknesses and defects, both natural and moral, which occasion them many a painful struggle, many an hour of sadness and discouragement. Nothing on earth can afford them so much relief, and comfort, and assistance, as the sympathy of their brethren. This sympathy should be spontaneous, like that which all the parts of the body have for any member which is wounded, or suffers pain. It should be sincere, arising from deep feeling, in opposition to mere pretence or show. It should be active. If the head is distressed; if any part



of the body is wounded or feeble, the hand is instantly extended to afford relief. And when it cannot relieve, it still attempts it, and readily subjects itself to weariness and pain, to alleviate the sufferings of any part of the body. Fit emblem of what ought to exist in the church, especially in the ministry. Our hearts should instantly be touched with the afflictions of a brother. We should hasten to his relief. We should lend him our counsel, our help. We should be willing to divide his sufferings with him. And if we can do nothing else, we should give him the pleasure of seeing that we wish to relieve him. To an afflicted minister, such prompt, and tender, and unailing sympathy from his brethren is one of the most precious consolations. And let me say, when this sympathy cannot consistently be expressed by personal attention, it should certainly be done by letters. This mode of assisting and comforting our brethren is of much higher consequence than we are apt to think, whether they are suffering private afflictions, or contending with the difficulties which result from their public station.

There is one duty particularly suggested by the apostle, which is not unfrequently overlooked by ministers of the gospel; I mean the duty of conferring some special marks of kindness, when the interests of the church

will admit, upon those whose talents and situations are less distinguished. To inculcate this duty, the apostle, with the most delicate sensibility, reminds us of what occurs in the natural body, namely, that men take special care in some instances, to put ornamental clothing upon those parts which are less graceful; that they endeavour to supply the want of natural beauty by a decent concealment, or by artificial embellishments. So far are the more distinguished parts of the body from appropriating the whole of our regard. In like manner, we should give special attention to those of our brethren, who are not blessed with superior powers of understanding, or with any of the higher traits of character. We should watchfully defend them from injury and contempt. We should affectionately cover their infirmities and weaknesses. We should assist them in every thing that is good; and be sure to assign them useful and honourable employment, so far as we can do it without endangering the prosperity of the common cause."

We can only add, that we sincerely wish this sermon were in the hands of every minister of Christ, and the duties it inculcates exemplified in their general deportment.

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## Missionary Intelligence.

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### BURMAN MISSION.

*Mr. Judson's Journal, from Nov. 23, 1820.*

JAN. 3, 1821.—A most tedious passage from Bengal, of nearly six weeks, occasioned by a continued succession of head winds and calms; but we hope the protracted voyage has been beneficial to Mrs. J's health. This forenoon we came in sight of the Elephant Grove, so called from its fancied resemblance to that animal. It marks the western limit of the Rangoon outlet of the Arah-watee; and the sight awakened all our feelings of anxiety and desire—anxiety to hear of the welfare of the little church which

we have so long left in yonder wilderness, the progress of the inquirers, and the disposition of the present government of the place towards the mission—desire to recommence our missionary labours, to proclaim the blessed gospel, to feed the sheep and lambs of Christ's flock.

JAN. 4th.—A pilot came on board. At night, came to anchor in full sight of the towering summit of Shwa-ya-gong.

JAN. 6th. In the morning we went to the government house. The lady of the viceroy received



Mrs. J. with the familiarity of a friend. We sat some time conversing with her. She informed us that she was now Woon-gyee-gah dau, and was allowed to ride in a wau; (a vehicle carried by forty or fifty men;) dignities which very few Burman ladies attain. While we were sitting with her the viceroy just made his appearance, stalking along, as usual, with his great spear. He looked down upon us a moment, saying, "Ah! you are come;" and then passed on. But he speaks to no one, and does no business at present, being absorbed in grief on account of the intelligence which reached him, a few days ago, of the death of his favourite daughter, one of the chief queens of the present emperor.

JAN. 7th, *Lord's day*.—Had worship, and administered the Lord's supper—Most of the disciples present; but some of them unavoidably detained in consequence of the distress which presses upon all ranks of people, occasioned by the expedition to Siam.

JAN. 13th.—Have spent the past week in getting our things in order, and receiving visits from the disciples and inquirers. Yesterday, Moug Gway, the only one of the baptized whom we had not seen, returned from the woods on hearing of our arrival; and I am now able to record (and I do it with the most heart felt satisfaction and grateful praise to the preserving Saviour) that, though they have, for the space of six months, been almost destitute of the means of grace, and those who lived in our yard have been dispersed and forced, through fear of heavy extortion and oppression from petty officers of government, to flee into the woods or take refuge under some government person who could protect them; yet not one of them has dishonoured his profession, but all remain firm in their faith and attachment to

the cause. I do not, however, perceive that any of them have made the least advance in any respect whatever; nor was this to be expected, as they have not even enjoyed the privilege of meeting for worship.

The same remarks are to be made concerning the four Nandau gong people, companions of Mah Men-la, who appeared to be hopefully pious before we left. The doctor, Oo Yan, with whom we did not feel so well satisfied, has been with me repeatedly; and, in the last interview, gave good reason to hope that he also is a true convert. He seems, at length, to have obtained light and satisfaction on the two difficult points which have so long perplexed him, namely, the doctrine of the vicarious atonement, and the possibility of being a disciple of Christ, by keeping the two commands of grace—repent and believe, without perfectly keeping the two immutable commands of merit—Love God entirely, and love others as yourself. O, how interesting it is to see (you can almost see it with your eyes) the light of truth dawning upon a precious soul, hitherto groping in darkness! If Oo Yan prove a true convert, he will be a most precious acquisition to our cause next to Moug Shwa-gnong. He is a man of talents and respectability. His words are as smooth as oil, as sweet as honey, and as sharp as a razor.

In respect to Mah Bike, she has given way to her violent temper, and involved her husband in debt; and though she now professes to repent and desire baptism, and though we have some hope that she is not destitute of grace, we feel obliged at present to put her away from us, as a "wicked person."

The most important event (and that relates of course to Moug Shwa-gnong) remains to be mentioned. It will be remembered that he was accused, before the

former viceroy, of being a heretic, and that the simple reply "Inquire further," spread dismay among us all, and was one occasion of our visit to Ava—Soon after Mya-day-men assumed the government of this province, all the priests and officers of the village where Moug Shwa-gnong lives, entered into a conspiracy to destroy him. They held daily consultations, and assumed a tone of triumph; while poor Moug Shwa-gnong's courage began to flag, and, though he does not like to own it, he thought he must flee for his life. At length, one of the conspiracy, a member of the supreme court, went into the presence of the viceroy, and, in order to sound his disposition, complained that the teacher Moug Shwa-gnong was making every endeavour to turn the priests' rice pot bottom upwards. *What consequence!* said the viceroy: *Let the priests turn it back again.* This sentence was enough; the hopes of the conspiracy were blasted; and all the disciples felt that they were sure of toleration under Mya-day-men. But this administration will not probably continue many months.

In the course of the week, I forwarded a letter to Mr. Sansago (who left this for Ava, above a month ago,) informing him of my return, and begging him to endeavour to efface the unfavourable impression concerning us, which the late Roman Catholic priest made on the mind of the emperor.

JAN. 20th.—The Nan-dau-gong people have made us several visits during this week. They are evidently growing in knowledge and grace; and will, I hope, ere long, be ready to profess Christ, in his appointed way.

This afternoon, Mrs. J. went to their village, to fix on a spot for the erection of a small school house. Mah Men-la has, of her own accord, proposed to open a

school in the precincts of her house, to teach the boys and girls of the village to read; in consequence of which, the latter will not be under the necessity of going to the Burman priests for education, as usual. When we found that she had really made a beginning, we told her that some of the Christian females in America would, doubtless, defray the expenses of the undertaking, and make some compensation to the instructress. We fear the school will not succeed in the present state of the country; but we regard the voluntary attempt of Mah Men-la, as illustrative of the efficiency of evangelical faith.

On Tuesday evening, we recommenced our usual Tuesday and Friday evening prayer meetings; but we expect to have very few present, as most of the disciples who formerly lived around us, are afraid to return, on account of the present general distress, from which we are unable to protect them.

JAN. 21st, *Lord's day.*—All the disciples but one, and all the hopeful inquirers were present at worship; who, together with some others, made up an assembly of about twenty-five adults, all paying respectful and devout attention: the most interesting assembly, all things considered, that I have yet seen. How impossible it seemed, two years ago, that such a precious assembly could ever be raised up out of the Egyptian darkness, the atheistic superstition of this heathen land. After worship, two of the Nan-dau-gong people had some particular conversation with Moug Thahlah, about baptism. Much encouraged by the general appearance of things this day.—Why art thou ever cast down, O, my soul! and why art thou disquieted within me? Hope thou in God; the God of the Burmans, as well as David's God: for I shall yet praise him

for the help of his countenance, revealed in the salvation of thousands of these immortal souls.

JAN. 24th.—Received a visit from Moungh Yah, the man whom, some years ago, I designated as the *first inquirer*. His deportment and conversation were not, indeed, so modest and encouraging as formerly; but yet the burden of his request was still “more of the writings of Jesus Christ.” After his former visit, he was appointed to the government of a place at some distance; but he is now in the situation of justice-of-peace, under the present viceroy, and is much occupied in business. It was under this man that some of the disciples, who formerly lived in our yard, took refuge during our absence; and they still continue to adhere to him. He professes to love the religion of Christ; but I fear that he has very indistinct ideas, and that his mind is diverted, by the cares of business, from a due attention to the one thing needful.

JAN. 25th.—Received a visit from a young priest and novice, who reside in a neighbouring kyoung, (a house inhabited by priests.) They staid with me above an hour, and paid more candid attention to divine truth than I have ever been able to obtain from any gentlemen of the (yellow) cloth. On pressing the question, whether they did not sometimes doubt the correctness of their religion, they confessed in the affirmative, and finally condescended to accept a tract; but it will be torn to pieces as soon as it reaches the hands of their superiors.

JAN. 31st.—Received a visit from the teacher Oo Oung-det, of the village of Kam bet. He has disseminated the semi-atheistic doctrine for several years, and formed a small party among his neighbours, who pay no respect to the priests and the religion of Gaudama.—We had a most inter-

esting conversation of about two hours, in the presence of a large company, most of whom came with him. He successively gave up every point that he attempted to maintain, and appeared to lay open his mind to the grand truths of an eternal God, eternal happiness, &c. Moungh Shwa-gnong seconded me, and discoursed in a truly impressive manner, until the attention of the old man was so completely fixed that his friends with difficulty persuaded him to take leave.

FEB. 4th.—Oo Oung-det repeated his visit. He acknowledges himself convinced of the existence of an eternal God, and appears to be desirous of knowing the whole truth; but business prevented his staying long.

FEB. 12th.—Had a long conversation with Oo Oung-det, in which I at length endeavoured to unfold to his view the whole mystery of the gospel, the way of salvation through the atonement of the Son of God, to which our previous conversations have been little more than preparatory. But his proud heart evidently repelled the humiliating doctrine: so true it is that the cross of Christ is the sure touchstone of the human heart. His nephew, however, Moungh Oung-hmat, listened with the air of an awakened man. During a temporary suspence of conversation, I was much gratified by hearing him whisper to his uncle, ‘Ask him more about Jesus Christ.’ He received a form of prayer with eagerness, and listened to my parting instruction with some feeling.

FEB. 16th.—Moungh Ing has returned. He is the second Burman whose heart was touched by divine grace. We rejoiced to see his face again, notwithstanding his rough and unprepossessing appearance, occasioned by the hardships through which he has passed since he left us. On his arrival at Bike, a town far below Rangoon, he



showed his copy of MATTHEW to the Roman Catholic priest stationed there, who directly committed it to the flames; and gave, instead of it, a writing of his own device. But, through Divine grace, our poor friend retained his integrity, and remained steadfast in the sentiments which he formerly embraced.

FEB. 19.—Spent several pleasant hours with Mounng Ing. During his residence at Bike he was not satisfied with being a solitary disciple, but undertook to dispute with both Portuguese and Burmans; and found two or three who are disposed to listen to him. He is to return thither within a fortnight: but wishes to be baptized previously.

FEB. 20th.—This is the second evening in which Mrs. J. and myself have had an interview with the viceroy and his lady in their inner apartment. Her highness gave us some very encouraging hints on the subject of religious toleration; and promised to introduce us to the emperor, on his visiting Rangoon next fall, in prosecution of the war with Siam.

FEB. 25th, *Lord's day*.—Mounng Ing presented his petition for baptism and admission into the church; and we unhesitatingly agreed to grant his request next *Lord's day*. Not one of the disciples has given a more decided evidence of being a sincere and hearty believer in the Lord Jesus. The manner of his first acquaintance with the truth is somewhat noticeable: I had conversed with two men, who visited the zayat, the preceding evening, and given them a tract.—On their way home, they called at the house of the Tsah-len teacher, where Mounng Ing resided; said a few things about the eternal God and the new religion, by way of disapproval, and concluded that the tract was good for nothing but to tear up and make cigars of. But the truth, which they despised, fell like a flash of

lightning on the benighted soul of Mounng Ing. The next morning, before sunrise, he was in the porch of the zayat, and on opening the doors, we found the poor man standing without. He will not, I trust, meet with any such detention at the doors of heaven.

MARCH 4th, *Lord's day*.—Mounng Ing received baptism, immediately after worship in the afternoon. Several of the hopeful inquirers witnessed the administration.

MARCH 11th, *Lord's day*.—We partook of the Lord's supper in the evening; pursuant of a resolution of the church, to celebrate this ordinance on the second Sunday after the change of the moon, in order to avail ourselves, uniformly, of light evenings.

After the ordinance, Mounng Ing immediately took leave, for the purpose of returning to Bike. He is laden with various writings, in Burman and Portuguese, for distribution among the people of that place. A. JUDSON, JUN.  
[*Lum.*

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## ENGLISH BAPTIST MISSION.

### DIGAH.

The following interesting narrative, given by one of the native itinerants at this station, is extracted from a communication recently received from Mr. Rowe.

WHEN one day deploring the little success attending our labours among the heathen, Roopdas quoted the words of our Lord: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." I asked him how his eyes came to be opened. To this he replied, by giving me the following account of his past experience. "My parents," said he, "were worshippers of idols, and for this purpose always kept them in one corner of the house. When I was a boy, and without wisdom, I used

to imitate others in the external acts of idol worship, such as bowing to the idol, saying, this is my god, &c. ; but my *heart* had nothing to do with these things. My parents would frequently say, 'You must bow to the god,' and I followed their advice ; but the whole of my worship then amounted to nothing more than repeating what I heard others say in their addresses to the idol. When I was about 15 years of age, I felt a strong desire to know what was right, my mind became more enlightened, and I rejected idol worship. I also threw away every thing that was connected with the worship of idols. These convictions were first produced by reading attentively some of the Hindoo shasters, in which the worshipping images made of wood and stone was forbidden. In these shasters it was also said, that God had sent his Son into the world, to teach men the way of righteousness. The way exhibited, was an entire system of good works, and there was not a word respecting Christ, or his atonement. I resolved upon adopting this system in the most rigid manner, and to live, what was pointed out in the shasters to be, a life of holiness. I abstained from flesh, liquors, and all sensual indulgences ; adhered to truth in all I said ; and was particularly cautious not to inflict pain of any description upon any living being. I sent my wife to her relations, left my father's house and became a Fakeer. I travelled a great deal, in hope of gaining more knowledge respecting God, and the way of salvation. I was then in the habit of regularly praying to God two or three times a day. As a preliminary to this exercise, I used to turn my face to the north, take off my turban, and place it on the ground by my side, spread my upper garment on the ground before me, and bow three times. The substance of my prayer was :

'Great God ! I am a sinner ! I am helpless ! I repent of my sins. Give me food. Give me raiment. Keep me from evil. Keep me in health. Forgive my sins. Deliver me from sin. Take me to heaven.' For about twelve years I was tolerably satisfied with this system of good works. At this period I was led to think more on what I was about, to obtain salvation, and I had many misgivings of mind on the subject ; and the more I thought, the more my mind became unsettled. While in this state of mind, I had the following dream. I thought I saw a person come to me clothed in white, and saying : 'Go to some of the English people, and inquire of them respecting the way of salvation.' The person then disappeared. When I awoke I related this dream to some of my friends, and said I would certainly go. They ridiculed me much, and told me I was gone mad. After this I took a journey to Calcutta, to visit some of my friends, and returned in about a year. I then repeated my determination to go to some sahib to inquire respecting the way of salvation. My friends treated me as before, with the exception of one (Seebdas, who was afterwards baptized,) who agreed to accompany me. With this object in view, we proceeded to Dinapore, without knowing any thing about the Missionaries at Digah. When we arrived opposite the Mission premises, I walked backwards and forwards in the public road, thinking within myself, 'here are many sahibs, to which house shall I go ?' While revolving this over in my mind, the native schoolmaster, seeing I was a Fakeer, came to me, made his salam, and asked me to go into his school. After asking me from whence I came, whither I was going, &c. he told me to sit down. Soon after, Seebdas took up the Hindoostanee New Testa-

ment, and read part of our Lord's sermon on the Mount. I then asked, 'What kind of a book is this?' The schoolmaster replied, 'This is the word of God, for every one to hear.' I told him this was the very thing I came to inquire about. Brethren Brindabund and Kureem, who had been out publishing the gospel, now returned and entered into conversation with me. The next day was Lord's day, and I attended Hindoo-stanee worship. What I heard and read came home to my heart. I renounced my cast, eat and drank with the brethren, and resolved to become a disciple of the Lord Jesus Christ. Seeb-

das also did the same. When all this reached the ears of my friends, many of them came to me, prostrated themselves at my feet, and entreated me with tears to return to them. They promised to obtain my cast again. However, I was determined to become a disciple of Christ, and resisted all their attempts to divert my attention from this object. When they found nothing would induce me to return, they gave me a great deal of abuse, and left me." Since Roopdas made an open profession which is now several years ago, we have had to mourn over some things in his conduct, but I still hope his heart is right with God.

[*Eng. Bap. Mag.*

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## Religious Intelligence.

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### REVIVAL OF RELIGION IN CHELMSFORD.

EXTRACT OF A LETTER TO THE  
SECRETARY OF M. B. M. S.

*Chelmsford, Dec. 10, 1821.*

Rev. & dear Sir,

IT is with peculiar pleasure that, in answer to your request, I now furnish you with an account of the work of God in this town. I trust that the hearts of God's people will rejoice to hear of the wonders he hath wrought among the people in this place.

It may not be improper, in the first place, to make a few remarks on the rise and progress of the Baptist church in Chelmsford. It was constituted on the 22d of Oct. 1771, and consisted of 9 males and 15 females, from the following churches, viz. Second in Boston, Haverhill, and Leicester. These were firmly established in evangelical doctrine, and Baptist principles. The Rev. Elisha Rich, their first minister, was ordained, Oct 5, 1774. Mr. Rich was highly esteemed as a pastor, both by the church and society; and his labours were greatly blessed to the conversion of sinners. He continued his pastoral connexion with this church until 1777, when he removed to Cavendish, in Vermont. The church was

without a pastor until 1782, when the Rev. Abisha Crosman, by ordination, was placed over them in the Lord. In 1789 he left them, and removed to Rowley. During the ministry of Mr. Crosman, the church enjoyed a good degree of prosperity. Successor to him was the Rev. John Peckens, who was settled, 1792, and dismissed, April 12, 1821. Nothing special occurred during the ministry of Mr. Peckens, excepting, in 1804, the church, in consequence of certain difficulties, divided, and became two distinct churches.

In the autumn of 1820, I received an invitation from the First Church, to preach with them through the winter, which I accepted. Our meetings at this time were holden at a private house, and but few attended to hear the word of life. At length, I received an invitation to preach one half of the time at the meeting house occupied by Mr. Peckens. This proposal was agreed to, and I laboured alternately with the two churches, endeavouring to do them good. Both were in a low state. I know of no better description of them, than that recorded in Ezek xxxiv. 10. "For thus saith the Lord God, behold I,



even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

I had felt much tried in my mind with regard to my duty in relation to my continuance with a people so low in religious concerns; but God began to verify the above quoted promise. "Ear gate" seemed opening, the attention of the people increasing, and a weekly conference and sometimes a lecture were well attended.

On the 8th of Feb. I preached a lecture to the youth from Eccl. xii. 1. "Remember now thy Creator in the days of thy youth," and God manifested his power at that meeting, and many wept for sin. Christians could say, "It is good for us to be here." From this time the work of conviction seemed to increase. But it was not until the last of April that wounded souls began to find healing mercy by the exercise of faith in Christ.

The work spread; meetings were multiplied; many cried, "What must we do to be saved?" My whole time was now occupied in visiting the people, and pointing sinners to the Lamb of God who taketh away the sin of the world.

On the 10th of June Rev. Gustavus F. Davis, broke bread to both churches united!—an event which had not occurred for several years. Christians of both churches began to exercise and manifest brotherly love towards each other. The season was peculiarly interesting.

"Each of them cried with thankful voice, Lord, why was I a guest?"

July 8th, Rev. Charles Train baptized 9 persons in imitation of their divine Master, who said, "Thus it becometh us to fulfil all righteousness." The crowd of people who attended on the occasion was uncommonly great, who nevertheless gave solemn attention to the administration of the word and ordinances.

Aug. 12, Rev. G. F. Davis of South Reading baptized 14 persons. God strengthened him so to preach on that occasion, that the word I trust was blessed to the salvation of souls.

Aug. 24, Mr. Davis baptized 4 more. Sept. 9, Rev. Charles Train baptized 10. Sept. 23, Rev. W. Bentley baptized 1. Oct. 21, Rev. B. C. Grafton baptized 7. These, 45 in all,

were united to the 2d church, with the exception of 4 who joined the first church.

It was pleasant to be so often called to the water, publicly to witness the good profession of lovely youth as well as others, who were not ashamed to own their Lord before men. O to sovereign grace be all the praise! It is this which softens and melts the heart, and gives a willingness to follow Christ.

In this time of refreshing, I have been filled with joy in beholding stout hearted sinners, stout as the oaks of Bashan, bowing under divine influence, and owning Christ to be their Lord and their God.

One who was strongly inclined to atheism has been brought to acknowledge that there is a God "who works all things after the counsel of his own will." This is a young man of Carlisle, who sometimes attended our meeting. He heard Mr. Train preach on the 9th of Sept. and though he went with indifference, he became in some measure alarmed before he left the meeting. On the next day he was at work in his field, and on a sudden was so powerfully impressed with a sense of his danger, that he was motionless for several minutes. He fled to his house, retired to his chamber, and read his long neglected Bible; but he found no relief to his mind. He remained in deep distress in view of his contempt of God's law, his repeated violations of it, and his just exposure to the infliction of its penalty. His mind was relieved on application of the following passage, Luke xi. 21, 22, "When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

A wonderful change took place in his mind. He could now praise that God in whose existence he had wished not to believe. He had new views, new desires, new affections, new joys; in a word, all things became new to him.

There have been several striking instances of conversion among us, but nothing like fanaticism has been witnessed in our meetings. The means by which the work has been forwarded have been, the preaching of the gospel, the warm exhortations of young converts, and the administration of special ordinances. The labours of our beloved brethren Train,

Davis, Grafton, and Willard have been blessed to the conviction and hopeful conversion of precious souls. For these labours of love we feel under obligations of gratitude to them.

About 54 we trust have been the joyful subjects of this work; and our prayer is, that God would continue his spirit among us, and bring many more to the knowledge of the truth as it is in Jesus.

“Not unto us, not unto us, but unto thy name, O Lord, be all the glory forever. Amen.”

Respectfully yours,  
WILLIAM BOWEN.

### REVIVAL OF RELIGION IN SAYBROOK.

EXTRACT OF A LETTER TO ONE OF  
THE EDITORS.

(*Essex Borough,*) *Conn. Dec. 25, 1821.*  
Dear Sir,

Deriving much satisfaction, and I trust profit from the constant reading of your useful Magazine, and wishing in some way if possible to be useful to my fellow men, especially to my fellow Christians, I cheerfully devote a little time in reply to the question long since proposed by Balaam, “What hath God wrought.” Should you judge that the whole, or any part of the following narrative will contribute to the honour of our precious Saviour, or to the encouragement of any of his children, you are at liberty to publish the same.

“What hath God wrought?” presents an extensive and delightful field for investigation, whether we look towards the heavens or earth, the land or sea—“He hath laid the beams of his chambers in the waters”—“He seteth fast the mountains, being girded with power”—“He hath spread forth the heavens as a molten looking-glass”—and ornamented them in a manner worthy of the Maker; these however are the work of his fingers. To save a soul from death has cost a Saviour’s blood—Astonishing love! matchless grace! Infinite wisdom laid the plan and Omnipotent power has executed the same; so that God can be just and the justifier of him who believeth in Jesus, pardoned sinners rejoice, angels swell the song, and the Redeemer is crowned with many crowns.

About 12 or 14 years ago a small Baptist Church was constituted in this place; the increase was gradual until

their number amounted to 60—Some peculiar trials, had marked the progress of the little band until the summer of 1820, when our prospects became gloomy indeed; little knowing that the darkest part of the night was yet before us. The form of godliness was indeed continued, our assembly was respectable as to numbers, but remarkably careless; the fig-tree did not even blossom. O the anguish of soul experienced by the man called to preach the gospel, who is compelled to say, I labour in vain, making eyes blinder, and hearts harder. His distress, I think I know. Our men of business were eagerly pursuing the world—Our youth devoted to pleasurable amusements, and sporting down the current of life with as little apparent concern as though there were neither heaven nor hell at the end of the journey—Professors of religion evidently slumbering with foolish virgins, and to express my own feelings, a dark cloud of heavy judgments seemed impending over our heads, just ready to burst: ‘and as wild beasts creep forth in the night to do mischief, so while men slept the enemy came and sowed tares among us, and went his way.

In autumn our cup was full. A trying scene ensued, which I will not attempt to describe. We rejoice that the mighty angel who laid hold on Satan, that old serpent, and bound him, evidently held the chain in his own hand, and could restrain him at pleasure—Otherwise we had been swallowed up quick. During all this gloomy season it is charitably hoped and firmly believed, there were a few who were sitting in their ward whole nights, and like Jacob wrestling with a determination never to yield.

In the month of November a solemn attention made its appearance in the Pedobaptist church in this place. Their assemblies increased, conference meetings were multiplied, and many persons anxiously inquiring, What must we do? A goodly number I trust did receive the grace of God in truth. Nothing of the kind appeared in our assembly until the month of March last—The Church had appointed a special prayer meeting on Monday evening, that we might try to get at the feet of Jesus and of one another, and inquire for whose cause the storm lay on the ship. The meeting was fully attended, and some special exercises enjoyed. At this interview, one young man and two young women appeared greatly distressed in mind.



The young man declared himself a sinner going down to hell! Here the work commenced with us. On dismissing the assembly I invited the three mentioned young persons to call on me on Thursday evening of that week, for the purpose of conversation and prayer; they readily consented; but to my joy and surprise they were followed to my house on Thursday evening by more than 100 young persons, some of them appeared solemn and much weighed down, others came for mere speculation. That evening will long be remembered. Before the first prayer closed their weeping aloud was such as almost to drown my voice. From that time till after 9 o'clock I think there was not a moment's intermission, more or less constantly crying out, God, be merciful to me a sinner; and sometimes more than 20 at once. I could truly say with the Patriarch, How dreadful is this place! Many of the youth who came to the house apparently as careless as ever, were soon arrested by the power of a sovereign God, and made to cry out, "Jesus, thou Son of David, have mercy on us" Truly there was a noise and a shaking. To avoid giving occasion to Jew or Gentile, at about 10, the assembly was advised to retire for the purpose of rest. One youth replied, I cannot go home, my strength is gone. Another replied, I shall never reach home, I am going down to hell. Their friends however led the way, weeping and lamenting through the streets. On arriving at home they called their parents out of bed, and knelt before them in confession, and begged the parents' prayers. The next evening was our conference in course, which was nearly as powerful as the preceding; thus the good work spread uniting with the work in the other congregation, until it visited almost every part of the parish. The distressing cries for mercy, with groans of the wounded and dying (unto sin,) were soon exchanged for songs of praise for rich and sovereign grace abounding to the chief of sinners—Hosanna to the Son of David was echoed by infant tongues. We could now say, in a double sense, "Lo, the winter is past and gone, the flowers appear on the earth, and the time of the singing of birds is come." The blessed work has not yet wholly ceased. I have baptized 3 the present month, and our prayer is that it may continue as long as the moon endureth. To the honour of divine grace be it spoken, also in reply to Balaam's question, 55 have been added to this little band, all of

them but one by baptism, and I think a larger number to the Pedobaptist Church. The two denominations have enjoyed a good degree of harmony, often meeting together for conference and prayer. Our baptism they admit is correct, but they blame us a little for not being as charitable towards theirs. If we could we would, but dare not. Those who have united with us remain steadfast, and a goodly number of them evidently abounding in the work of the Lord; harmony prevails among us, and we almost forget the anguish through which we have passed, for joy that so many sons and daughters are born unto God. O may the chief Shepherd extend his arms of love and mercy around them, so that not one may be lacking in time to come.

I think it is agreed by all that this work has far exceeded any that had preceded it in this parish from the first settlement of the State. As to the commencement and continuance of this work, boasting must be forever excluded; as evidence of this I mention the following particulars. The young man first mentioned in this narrative, of respectable standing in society, careless and vain in the extreme, was solemnly arrested by the application of this passage to his heart and conscience, "Prepare to meet thy God." The effect on his mind (without human aid) was powerful indeed, he found himself unprepared and sinking into ruin. He immediately addressed his parents and the family in the weighty language of the text, and then proceeded through the streets and from house to house—*Prepare to meet thy God!* was his uniform address. In our assemblies he would remark, "My young friends, I warn you to flee from the wrath to come; if I go to hell, don't you follow me, I don't want your company there; prepare to meet thy God." His admonitions accompanied by the Holy Spirit were blest to the awakening of many, as appeared by their subsequent relations before the Church. After remaining about 10 days in great distress he was brought to rejoice in a precious Jesus. In another instance a young man returning from sea found his former mates either groaning under the burthen of their guilt, or rejoicing in Christ whom they had recently found; his heart was filled with rage against the work and all concerned in it, which he did not fail to express in the most profane manner. As he was walking the street alone, he was attached, as



by an officer from heaven, and the indictment ran thus, "It is a fearful thing to fall into the hands of the living God." He hastened home in agony of soul; I soon visited him, and found him in great distress. He was after a few days brought to rejoice in the atoning blood of Jesus; he is now clothed and in his right mind.

Our School for small children was taught by a young lady who had just been added to the church. She had occasion to leave her charge for a few moments; on returning she found 9 of her little pupils on their knees praying for mercy. These little petitioners soon requested their Mistress to go to prayer with them, and in no other way could she satisfy them. Suffice it to say, I have had the satisfaction of burying a number of those children in baptism, and they are now exemplary members of the church.

What hath God wrought? was the question. I readily answer, He hath power on earth to forgive sins—witness the conversion of probably more than 200 in this parish within about one year, who we trust have been turned to God from idols. May the Shepherd of Israel keep us from falling, and extend the triumphs of his cross to earth's remotest bounds. Brethren, pray for us.

In hope of eternal life through the merits of Jesus, I subscribe one of the most unworthy.

ASA WILCOX.

### BETHEL UNION, NEW YORK.

THE *Bethel Union Society* held their first Anniversary at the Brick Church in Beekman Street, Dec. 31st, 1821. Before the hour of commencement, the church was filled to overflowing.

The exercises commenced by singing the 100th Psalm. The Rev. Dr. Spring addressed the Throne of Grace in prayer. After which the President of the Society, Divie Bethune, Esq. stated the object of the meeting.

Horace Holden, Esq. the Society's Secretary, read the Report, which was an highly interesting and important document. It gave a history of the rise and progress of the Bethel Union Societies in Great Britain and in this country. On the 4th of June last this Society was formed by the several religious denominations. Since which period their labours have been abund-

antly blessed. In the same month, a meeting for religious worship, was held on board the *Cadmus*, which was well attended. This mode of worship was regularly continued until the cold weather compelled the managers to desist for a time, and it has since been removed to the Sailors' boarding houses.

Whenever a meeting was held on board of a vessel, the Bethel Flag was hoisted at mast head in the morning, and at the hour of worship a lantern was hoisted on deck. The managers generally found an awning erected, and every necessary preparation made for them. The deck, wharves, and surrounding vessels, were generally crowded with an attentive and well behaved audience; several of whom have from time to time gone forward to the Managers and expressed grateful thanks for such benevolent exertions to promote the spiritual welfare of the Sailors; and some, who were a short time ago rioting in guilt, are now become not only moral, but have a strong hope that God has pardoned their sins.

The report stated, that at a meeting for religious worship on board the U. S. ship *Franklin*, just before her departure, eight hundred persons were present, who paid great attention to the exercises.

A male and female school have been established for the benefit of the children of Sailors; between 4 and 500 children are now under the care of the society in those schools, and the report adds, that in the visitation to the parents of these children, much apparent good has resulted.

After the report was read, Capt. Thomas Carpenter moved, that the same be printed; this motion was seconded by the Rev. Dr. Milnor.

A motion was made by Peter Hawes, Esq. to return the thanks of the Society to the owners and captains of those vessels, on board of which religious meetings have been held; this motion was seconded by the Rev. John Summerfield.

The gentlemen who made and seconded the resolutions, favoured the audience with eloquent and impressive speeches.

In the course of the remarks, it was observed, that upwards of five thousand of the sailors engaged in the English coal trade, had made a public profession of religion; and it was also observed that the pious sailor was always sure of having the preference of employment.

We never attended a more interesting meeting than the one of whose celebration we have attempted to give a brief sketch. The Society's Flag, was displayed around the pulpit, and had an imposing effect.

The meeting was closed with prayer by the Rev. Mr. Mathews.

### LIVERPOOL SEAMEN'S FRIEND SOCIETY, AND BETHEL UNION.

INSTITUTED SEPT. 12, 1821.

The Right Hon. Adm. Lord } *Presid't.*  
Viscount Exmouth,

Admiral Murray, } *V. Pres.*  
Sir John Tobin, Knt.  
H. B. Hollinshead, Esq.  
James Cropper, Esq.

Adam Hodgson, Esq. *Treasurer.*

Mr. Fred Rowlinson, } *Secr'ries.*  
Mr. David Bruce, R. N.  
Mr. Josiah Jones,  
Mr. John Watson, Jun.

#### FLOATING CHAPEL.

To give efficiency to their plan, the Committee deemed it their first duty to procure a Place of Worship for the express use of Seamen and others connected with the Shipping; and as the Sailor has a rooted predilection for a SHIP, they have purchased one, of the burthen of 400 tons, which is now fitting up with complete accommodation for about 1000 persons, as a Seamen's Chapel; to be moored in such of the Docks as may be mutually deemed most eligible by the Dock Trustees and the Committee. The Committee calculate that this object will be accomplished for about £1000. It is intended immediately to provide a stated minister, who will regularly preach on board this Chapel every Sunday, and who will superintend the religious improvement of the seamen, generally. This, with the expense of a ship-keeper, &c. will incur the charge of about £200 per annum; and until the object can be accomplished, the Committee will avail themselves of the services of all Clergymen and Dissenting Ministers who may be willing in rotation to do duty there.

#### SCHOOLS.

Whilst the Committee cannot but view the establishment of a place of worship for the especial use of Seamen as an object of the first and

greatest importance, they are sensible that their plan would be materially defective if it did not also contemplate the instruction of their offspring. They have accordingly taken for a period of seven years, determinable by themselves at the end of three, the large room in the late American Hotel, in Lower Sparling-street, which is capable of accommodating nearly 400 children, and have already established a Day School, in which there are about one hundred boys, and a Sunday School, the average attendance in which, is about 120. These numbers the Committee expect will rapidly increase, as the school is in the centre of a teeming population, and the master seems admirably adapted for his situation. The annual expense of the present Schools is estimated at about £100, and it is contemplated to establish others, if the Society's funds should permit, in the vicinity of the docks at the north end of the town.

#### LODGING-HOUSES.

The Committee are persuaded that the procuring proper Lodging-houses for Sailors, will be deemed a very important part of their plan. It is notorious that they are at present exposed to much imposition in this particular, and to the most destructive associations, and these it is the object of the Committee, by every practicable mean, to prevent. Unless they accomplish this, they feel convinced that much of the good they hope to effect will be too successfully counteracted. A sub-committee is already chosen to inquire for houses, the occupiers of which may be desirous to aid their efforts in promoting the comfort and good conduct of the seamen under their care. Such houses will be recommended by the Committee, and be provided with small select libraries for the use of their inmates. The expense of this part of the society's undertaking will probably amount to £.30 per annum.

#### BETHEL COMPANIES.

From the signal success which has attended the meetings of the Bethel Companies in London, Bristol, and Greenock, and with a view to perpetuate the impression which the Sabbath services may create, the Committee have pleasure in stating that six Bethel Companies are already organized, of which at least one will successively hoist their Flag, every day in the week. The worship of God



will thus be constantly maintained on ship board, after the labours of the day are over, and the Seamen will be supplied by them with copies of the Holy Scriptures, and with moral and religious tracts. It is anticipated that the expenses attending this branch of the undertaking will be provided for, by small contributions to be procured for the purpose by the members of the various Bethel Companies.

In addition to the above stated expenditure, the printing of the annual reports, &c. advertisements, stationary, correspondence, and a variety of other incidental charges, will probably draw on the Society's funds for about £30 per annum. In order, therefore, to give complete effect to its designs, it will be necessary to raise, by voluntary contributions, first the sum of £.1000, for the purchase and completion of the Floating Chapel, and the annual sum of £.400 for the ordinary expenses of the Society, and towards these charges the Committee respectfully entreat your contribution, either for the general purposes of the Society, or for such of its objects as you may select in preference to others. The Committee deem it unnecessary to say more; the object must commend itself to every feeling mind; and they confidently leave the result to the Merchants, Ship-owners, Captains, Seamen, and Inhabitants of Liverpool, generally, with a persuasion, that the interesting claims of the Society will be met as they deserve.

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#### SEAMEN'S LIBRARY.

The "Port of London Society" have determined to form a library at the Floating Chapel for the use of Seamen in Port; and also to place a few books in vessels sailing from the port of London, as a sort of "Ship's Library," where it is likely to be duly appreciated. The Committee will feel grateful for donations of books, not only religious, but which tend to convey other useful instruction, especially relative to a sea-faring life.

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#### CONVERSION OF A YOUNG SAILOR.

A youth, about 17 or 18 years of age, waited upon one of the Secretaries of the Bethel Companies to purchase a Tract. He was asked,

"Have you attended any of the Bethel Prayer Meetings on board ships?"

"Yes, the last evening. Only yesterday I landed from my voyage—This afternoon I am bound to Scotland to see my friends. Although that visit to the Bethel Meeting was accidental, it has been the means of great consolation to my mind." "I am glad you found it so: was you unhappy?"

"Sir, I will relate what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, second mate, the most profligate and abandoned wretch that ever sailed salt-water, particularly for profane swearing. Our captain, tho' a good seaman and kind to his ship's company, cared not either for his own soul or for the souls of his ship's crew. We had been at sea about sixteen days. It came on night, and it was my watch on deck. The night was dark and lowering, and but little wind at the time. We had most of our lower sails set. I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch: not prepared to meet it, I was capsized, and came head on against one of the stanchions. Feeling much hurt, I gave vent to my anger by a dreadful, tremendous oath, cursing the wind, the ship, the sea, and, awful to say, the Being who made them. Scarcely had this horrid oath escaped my lips, when it appeared to roll back upon my mind with so frightful an image, that I ran aft, and for a moment or two, thought I saw the sea parting and the vessel going down. I took the helm from the man who was at it, and put the ship's head close to the wind. All that night my awful oath was passing before my eyes like a spectre, and its consequences my certain damnation. For several days I was miserable, ashamed to say the cause. I asked one of the men if he had any book to lend me to read; he offered me a French novel, by Rosseau. I asked if he had a Testament or Bible. He answered, was I going to die—he never troubled his head about Bible or Prayer book; he left all these notions to the Priest, to whom he left part of his pay to pray for him. If I had done so I should not be so squeamish. The captain I knew had a Bible, but I was unwilling to ask the loan of it. Several days thus passed in the greatest torment, this dreadful oath always before me, and the Devil (I thought) speaking so loud I could hear him say—*I shall be damned! I shall be dam-*



ned!—I could not pray—indeed I thought it of no use. On the fifth day, as I was turning over some things in my chest, I found some trifles I had purchased for sea stock, wrapped in paper—this piece of paper: (putting his hand at the same time into his jacket pocket, and, from a small red case, pulling out the paper—a leaf of the Bible, containing nearly the whole of the 1st chapter of Isaiah.) O how my heart throbbed when I found it a piece of the Bible!" At that moment the big tear fell from his eye—he pressed the leaf to his bosom, and cast his glistening eyes to heaven. "But, Sir, conceive what I felt when I read these words: 'Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they

shall be as wool.'—Here he paused to wipe the tears away: indeed my eyes needed wiping too. "O, Sir, like a drowning man I clung to this life-buoy; on this I laid my soul, while the billows were going over me. I then prayed, and the Lord was graciously pleased to remove in some measure the great guilt from my conscience; though I continued mournful and bowed down until, last evening, on board the Mayflower, I stowed away with the Bethel Company; there the Lord spoke my pardon and peace. I am now like poor Legion, going home to my friends and neighbours to tell them what great things the Lord has done for me—Farewell, sir." "Farewell, my lad, the Lord go with you."

[Lum.

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## Obituary.

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### HON. JOSEPH B. VARNUM.

Died, on Tuesday, 11th of Sept. last, at Dracut, the Hon. JOSEPH BRADLEY VARNUM, Major-General of the 3d division of the Militia of Massachusetts, and a Senator in the General Court for Middlesex, in the 72 year of his age. Gen. V. was among the earliest patriots of the Revolution, and sustained important offices connected with the army. At the termination of the war, he retired to his paternal seat in Dracut, and immediately recommenced his political career; and during his long life was continually called by his fellow citizens to fill high civil and military offices. At his decease he was Senior Member of the Senate, and the oldest Major-General in the Commonwealth. In this period, besides militia appointments, he sustained the office of Representative, Senator, and Counsellor of Massachusetts, and Representative and Senator in the Congress of the United States; and, for many years, filled, with approbation, the arduous station of Speaker of the House of Representatives in times of the utmost political excitement. He was a member of the Convention of Massachusetts which ratified the Constitution of the U. S. in 1787, and was in the foremost ranks of those Statesmen, who advocated the adoption of that instrument, and for their zeal to cement the Federal Union, obtained the name of Federalists. He was also a leading member of the late State Convention.

In all the offices he sustained, Gen. V exhibited an assiduity which never tired, and an integrity above all suspicion. Though of late years he differed on some points of political economy from the majority of his fellow-citizens of the State, it may with truth and justice be affirmed, that at his death, Massachusetts did not contain a more honest and independent man. He possessed a strong mind in a sound body. His decease was sudden—He rode out on the day preceding it, but being indisposed, speedily returned, and found his dissolution rapidly approaching.—He called his family and friends around him, acquainted them with his situation, gave directions that his funeral might not be attended with any military or civil parade, appointed his pall-bearers, and closed his eyes in peace the same evening.

His remains were interred at Dracut, and the grief which was depicted in the countenances of his fellow-citizens of the vicinity, is the best evidence of the esteem in which he was held by those best acquainted with his domestic life.

Gen. Varnum was a decided friend to the religious, as well as to the civil liberties of mankind. He was warmly attached to those sentiments commonly called *evangelical*. Although for several years he had cherished a hope of his personal interest in the gospel salvation, yet for particular reasons he delayed making a public pro-

fession until the 11th of July, 18 9, when, with his beloved consort, and five others, he was baptized, agreeably to the example of Christ, by the Rev C O. Kimball, of Methuen. On the 5th of September following, when a Baptist church was constituted in Dracut, General Varnum was one of the members that embodied on this occasion. He ever after took a deep interest in the prosperity of this infant church, often leading in their public devotions, when it so happened that they were destitute of preaching.

Gen. Varnum was from principle a strict, but not a bigotted Baptist. He

never ceased to cherish a liberal and becoming affection to christians of other denominations. In the death of this good man, liberty has lost one of its ablest defenders, and the cause of christianity a firm friend and supporter. The church of which he was a distinguished member, will long cherish a grateful remembrance of his virtues, while they most deeply regret his loss.

NOTE. On the same day, died in the City of Washington, after a short illness, James M. Varnum, Esq. son of the above, æt. 36.

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## Ordinations, &c.

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At the First Baptist Meeting-house in Providence, July 16th, 1821, the Rev. Jesse Hartwell, jun. was solemnly set apart to the work of the gospel ministry. Rev. Mr. Pease, of Swansea, made the introductory prayer. Rev. Dr. Gano, of Providence, preached the sermon, from 2 Tim. ii. 15. *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"* Rev. Mr. Curtis, of Pawtuxet, made the ordaining prayer. Rev. Mr. Benedict, of Pawtucket, gave the Charge. The Right Hand of Fellowship by Rev. Mr. Tobey, of North-Providence. Concluding prayer by Rev. Mr. Pitman of Seckhonk. The congregation on this occasion was large and respectable, and the services solemn and interesting.

Sept. 15, 1821, was ordained at the Baptist Meeting-House in Evesham, N. Jersey, Mr. Thomas Robinson, lately from the Theological Seminary, in Philadelphia. The exercises commenced at half after 10 o'clock, A. M. Introductory prayer by the Rev. Thomas Kitts; after which he delivered a very appropriate and highly acceptable discourse from Eph. iv. 11, 12. Rev. John Sisty put the usual questions to the Candidate, and, after offering the ordination prayer, gave the right hand of fellowship. The Rev. Theophilus Harris gave the charge and concluded the service. The congregation was large, solemn, and attentive.

Ordained at Ballston (Burnt hills,) Saratoga County, N. Y. on Thursday, Nov. 22nd. 1821. Mr. Bradbury Clay, to the work of the ministry. Intro-

ductory Prayer and Sermon by the Rev. John Lamb of Waterford, from 2 Cor. ii. 15. Consecrating prayer by Rev. Samuel Rodgers of Stillwater. Imposition of hands by Elders Samuel Rodgers, John Rathbon, (aged 92 years) Abijah Peck, Job Champion, and William Groom. Charge by Rev. Joseph Cornell of Galway. Right hand of fellowship by Rev. Francis Wayland of Saratoga Springs. Concluding prayer by Rev. Jacob St. John of Galway. The various exercises were highly pleasing to the auditory convened on this interesting occasion.

At the First Baptist Meeting-house in Providence, Jan. 31st, 1822, the Rev. Allen Brown was solemnly ordained to the work of the gospel ministry. Rev. Dr. Gano offered the introductory prayer, and preached from 2 Cor. x. 4, "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds." Ordaining prayer by Rev. Zalmon Tobey, of North-Providence. The Charge by Rev. David Benedict, of Pawtucket; and the Right Hand of Fellowship by Rev. Jesse Hartwell of Providence. A large and attentive congregation witnessed these solemnities, and the season was precious.

### Church constituted.

On the 8th of Jan. last, an ecclesiastical council convened at the house of Capt. Jesse Whitmore, in the north part of Sunderland, for the purpose of giving visibility to a church, to be constituted of members from the Baptist church in Leverett and Montague,



under the pastoral care of Rev. Elijah Montague.

Elder E. Montague was chosen Moderator, and Mr. Reuben Winchell, (a student, and licentiate from Hamilton, N. Y.) Clerk. Prayer was offered by Rev. David Pease.

The Council then proceeded to examine the articles and covenant assented to by the brethren; and being satisfied, *Voted* to proceed.

The Moderator, their former pastor, by whom the greater part of them had been baptized, proceeded to address them, and in a very solemn manner reminded them of the directions given them, by the great Head of the church in his holy word, with regard to their visible order, their mutual edification, and their acceptance with God. After which, he gave to the senior brother of this new church, (who had been designated for the purpose) the right hand of fellowship; and then commended them to God, imploring the blessings of the new covenant upon them, that this *branch like Joseph, may become a fruitful bough*, and extend its branches over the river, and on either side. The Hymn, "From whence does this union arise?" &c. was sung with much pleasure and animation.

At the same time and place, the Council proceeded to the ordination of brethren Silas Hosmer, and Samuel Puffer, who had been elected Deacons of this new church. On this occasion, our aged and venerable brother, Rev. Joseph Smallage, addressed them in a very solemn and impressive manner, pointing out the nature, and explaining the duties of the office to which they had been called, and were now to be set apart. Mr. S— then proceeded to offer up the consecrating prayer, which was accompanied by the *laying on of hands* by all the Elders present.

Truly we could say, *our hopes are raised*. Although painful to part with those whom we so tenderly loved, yet being desirous to erect a *standard* on the bank of this noble river, (the Connecticut) *where is much water*, and praying that to it, the gathering of the people may be, we most cheerfully bade them God speed.

In closing the services of the day, the Rev. David Pease delivered an interesting and appropriate sermon, from Matt. xvi. 18—"Upon this rock will I build my church, and the gates of hell shall not prevail against it." The season was attended with tokens of the divine approbation.

*New Publication*—Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by Notes, with an Appendix containing extracts from Mörus, Beck and Keil. By Moses Stuart, Associate Prof. of Sac. Lit. in the Theol. Seminary at Andover. This valuable work was not received until the present number was in the press. Some account of it may be expected in our next.

## Poetry.

### *Death of the Christian. Selected.*

The last sad pang of death is past!  
Gently the spirit wings its flight:  
No gloomy fears the mind o'ercast,  
But all is tranquil, pure delight.

Soft pillow'd on the Saviour's breast,  
Decaying nature calmly dies:  
While to the realms of endless rest  
The welcome soul transported flies.

'Farewell, vain world, with all thy toys!  
Gladly those lips pronounc'd Adieu!  
Eternity the veil undraws,  
And shows thy pleasures false & few.

No more shall sorrow vex that soul,  
No more shall sin and Satan strive  
To lure it from the peaceful fold,  
Where the dear lambs of Jesus live.

Hail, holy Angel! sent to bring  
That spirit to its promis'd rest:  
Raise your seraphic notes and sing  
Th' eternal glories of the bless'd.

And while your flying chariots roll,  
Swift towards the realms of endless light,  
With you shall that enraptur'd soul,  
In songs of ecstasy unite.

### *To Correspondents and Readers.*

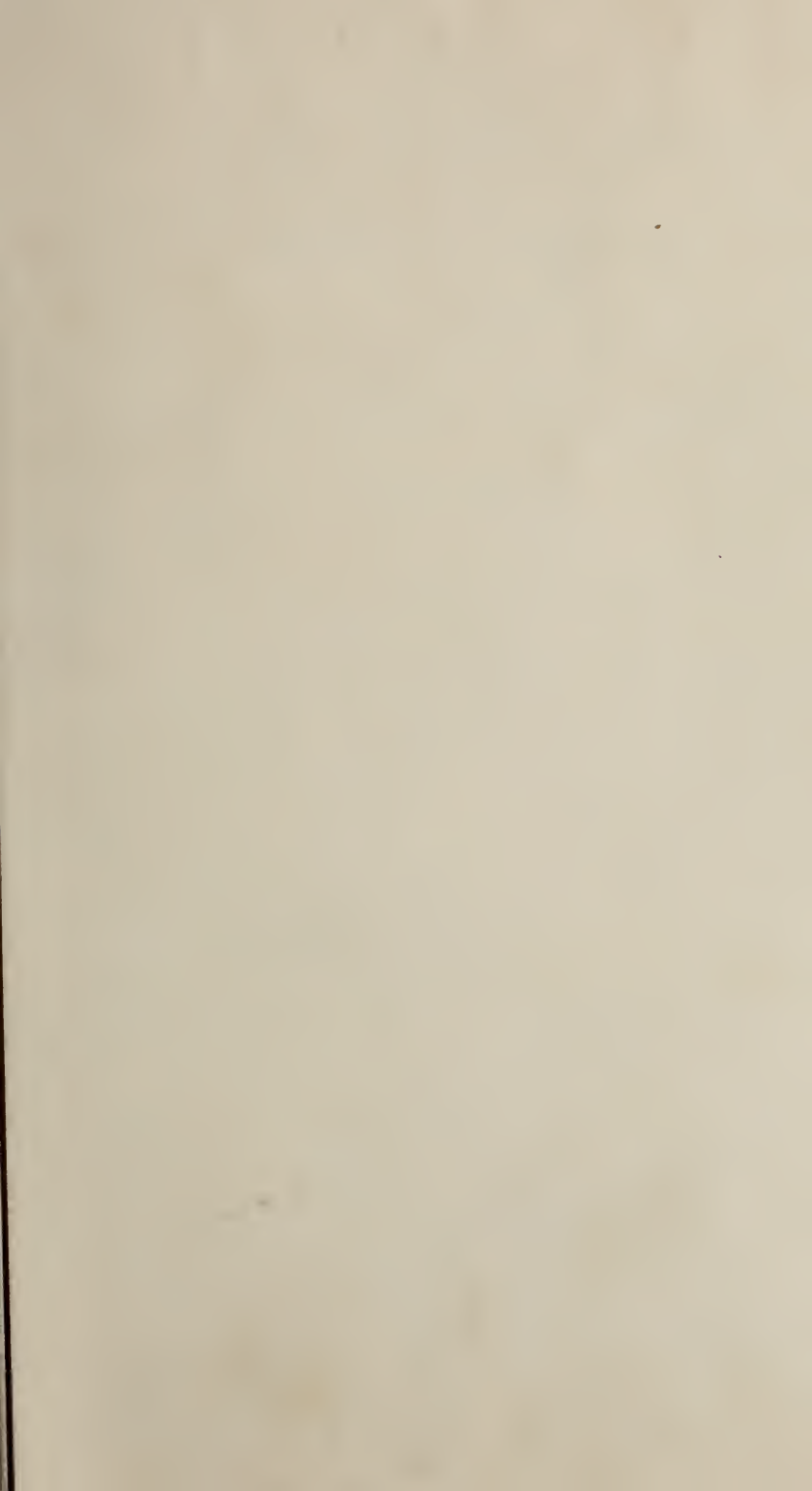
The article of D. H B, from unavoidable circumstances, has been deferred to the next Magazine.

Tabor did not come in time for the present number, but will be inserted in our next.

Remarks on the communication of *Simplicitas* under consideration.

An Obituary of Miss Thayer, has been received.











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